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Short Notes
on the
Acts of the Apostles.



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Short Notes

ON THE

ACTS OF THE APOSTLES.

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SHORT NOTES

ON THE

ACTS OF THE APOSTLES.

By JOHN MENET, M.A.

VICAR OF HOCKERILL, AND LATE CHAPLAIN OF THE HOCKERILL
TRAINING COLLEGE.

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THE following Notes were drawn up for the use of the Students of the Hockerill Training College, in the hope that they might be useful to them during their period of training, and also when instructing the Pupil Teachers in their Schools.

HOCKERILL,
BISHOP'S STORTFORD.
July, 1874.



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B. THE PERIOD AT WHICH THE BOOK WAS WRITTEN.

The Acts of the Apostles was probably written by St. Luke during St. Paul's imprisonment at Rome, recorded at the end of the Book. It is also probable that St. Luke had written his Gospel, which he calls "the former treatise," (*Acts* i. 1) during the Apostle's imprisonment at Cæsarea. (*Acts* xxiv. 27.)

C. THE CHRONOLOGY OF THE ACTS OF THE APOSTLES.

The Chronology of the Acts is extremely uncertain ; the following dates of the principal events may be regarded as a probable approximation.

A.D.

- 30. The Ascension of our Blessed Lord.
- 30—37. The Events recorded Acts ii. 42—vi. 8.
- 37. The Martyrdom of St. Stephen.
- The Conversion of St. Paul.
- 38—40. St. Paul's stay of three years in Arabia and Damascus.
- 41. St. Paul goes to Tarsus.
- 41—43. Events recorded Acts xi. 19—xi. 30.
- 44. Death of Herod Agrippa I.
- 46. St. Paul's first Missionary Journey, which probably occupied about a year.
- 50. The Council at Jerusalem.
- 51. St. Paul begins his second Journey.
- 54. St. Paul begins his third Journey.
- 58—60. Imprisoned at Cæsarea. St. Luke's Gospel probably written.
- 61. Arrives at Rome. The Acts of the Apostles written.

D. CHIEF DIVISIONS OF THE HISTORY.

The History of the Acts of the Apostles may be divided into three chief periods :—

1. From the Ascension of our Blessed Lord to the Martyrdom of St. Stephen. (*Acts i.—vii.*)
2. From the Persecution which followed the death of St. Stephen, to the Death of Herod Agrippa I., and the return of St. Paul and St. Barnabas from Jerusalem, after the visit which they made for the purpose of taking up the alms of the Church of Antioch. (*Acts viii.—xii.*)
3. From the solemn Ordination of St. Paul and St. Barnabas for their Mission to the Gentiles, to St. Paul's imprisonment. (*Acts xiii. to the end.*)

II. ANALYSIS OF THE HISTORY OF THE ACTS OF THE APOSTLES.

FIRST PERIOD.—CHAPTERS I. to VII. (inclusive).

I. Statements of St. Luke.

1. Of our Blessed Lord's work on earth, as recorded in His Gospel: "of all that Jesus began both to do and to teach." *ch. i. 1.*
2. The Events of the forty days, which prove infallibly the Resurrection of our Saviour.
 - (a.) That He showed Himself alive to His Apostles on several occasions. 3.
 - (b.) That He spake to them of the things pertaining to the Kingdom of God. 3.
 - (c.) That He commanded the Disciples to await at

Jerusalem the coming of the Holy Ghost, the Promise of the Father. 4, 5.

II. 1. Question of the Disciples, showing their inability to apprehend the nature of the Messiah's Kingdom. 6.¹

2. The answer of our Blessed Lord, declaring—

(a.) That the times and seasons were known to God the Father, and would not be revealed to them.

(b.) That they should be His witnesses, and that the knowledge of the Gospel, spreading from Jerusalem, as from a centre, should extend first throughout Judea, then into Samaria, and lastly to the uttermost parts of the earth. 8.

III. The Ascension of our Blessed Lord, and the circumstances connected with it.—

1. The appearance of two Angels ;

2. Their prediction of our Saviour's second coming. 9-11.

IV. The return of the Apostles to Jerusalem, where they continued with one accord in prayer and supplication. 12-14.

V. The choosing of St. Matthias.—

1. The address of St. Peter,² showing the necessity of supplying his place. 15-25 :

2. The election of St. Matthias by lot. 26.³

VI. The first remarkable Descent of the Holy Ghost, with special manifestation, on the day of Pentecost. *ch. ii.*

¹ See St. Matt. xix. 27 ; xx. 21. St. Luke xvii. 20 ; xix. 11 ; xxii. 24 ; xxiv. 21. St. John vi. 15 ; xii. 13.

² An analysis of the Discourses will be found at page 68.

³ See Joshua vii. 16 ; xiv. 2. 1 Sam. x. 21 ; xiv. 41. Jonah i. 7. St. John xix. 24. Esther ix. 24. Prov. xvi. 33.

1. *The Time.* The Day of Pentecost, before the third hour of the day (9 o'clock).
2. *The Place.* Jerusalem ; the Upper Room.
3. *The Signs* proving the Holy Spirit's Presence,—
 - (a.) The rushing mighty wind.⁴
 - (b.) The cloven tongues of fire,⁵ sitting on each.
4. *The Effects.*
 - A. On the Apostles themselves,—
 - (a.) They were filled with the Holy Ghost ;
 - (b.) They began to speak with other tongues.
 - B. On the multitudes who had come up to the Feast, and on those who lived in Jerusalem,—
 - (a.) All were amazed ; some simply expressed their amazement.
 - (b.) Others scoffed at the Apostles, saying that they were drunken. 1-13.
5. The Discourse of St. Peter. 14-36.
6. Conviction produced in the hearts of his audience. 37.
7. St. Peter's Exhortation, in answer to their question " What shall we do ?"—
 - A. To be baptized in the name of Jesus Christ ; declaring at the same time,—
 - (a.) The qualification for Baptism, *repentance* ;
 - (b.) The blessings conveyed by that Sacrament duly received,—remission of sins, and the gift of the Holy Ghost. 38.
 - B. Assurance that the promise of Salvation is extended to all. 39.

⁴ Compare St. John iii. 8.

⁵ See Jer. xxiii. 29. St. Matt. iii. 11. St. Luke iii. 16.

C. Exhortation to give diligence to ensure their salvation. 40.

VII. Foundations of the Christian Church laid, and three thousand converts baptized. 41.

VIII. Signs or notes by which the Church was distinguished at its foundation. 42.—

- (a.) Unity of Doctrine ;
- (b.) Unity of Fellowship ;
- (c.) Celebration of the Holy Communion (breaking of bread).
- (d.) Common Prayer.

IX. Other facts connected with the newly-formed Christian Society or Church. 43-47.—

1. Fear fell on all, and they were in favour with all the people.
2. Many miracles were wrought by the Apostles.
3. The Christians had all things in common.
4. They had a common fund ; the richer members contributing, by the sale of their possessions, to the necessities of the poorer.*
5. They continued to worship daily in the Temple.
6. The effects of their belief in Christ were gladness and singleness of heart, manifested in their praise of God.
7. A daily extension of the Church took place.

X. The miracle of healing the lame man. *ch.* iii.

A. *Time.* Year uncertain ; time of day, one of the hours of prayer, the ninth hour (3 o'clock p.m.).

* See Acts iv. 32-37 ; v. 2 ; vi. 1. Compare Acts xi. 29 ; xxiv. 17.

B. *Place.* Jerusalem : at the Beautiful Gate of the Temple.

C. *The Miracle itself.*—

1. *The Subject of the Miracle.* A poor man lame from his birth, who was placed daily at the Gate of the Temple, to ask alms.

2. *The Circumstances of the Miracle.*

The poor man asked alms of St. Peter and St. John, as they passed him on their way to the Temple. St. Peter having told him to look at them, the man at once did so, expecting that they would relieve him. The Apostle then declared that he had neither silver nor gold ; but added, “ In the name of Jesus Christ of Nazareth, rise up and walk.” The miracle was immediately performed. St. Peter having taken the man by the hand, and lifted him up, the cure was at once effected, and he entered with the Apostles into the Temple, walking and leaping and praising God. 1-9.

3. *The Character of the Miracle.*—

(a.) *Its greatness* ; proving the full power given by our Saviour to His Apostles.

The greatness of this miracle is further proved,—

1. By the fact that the man had been lame from his birth, and was above forty years old. iii. 2 ; iv. 22.

2. That it was performed at once, when St. Peter addressed him. 7.

(b.) *Its publicity* : it was performed in a public place, in the presence of all those who had come up to the Temple. 9 ; iv. 16.

(c.) *The impossibility of any doubt respecting the subject of the miracle*: the man was placed daily at the gate of the Temple, and well known to all. iii. 2; iv. 14.

(d.) *Its completeness*: the man was seen walking and leaping in the Temple. 8.

4. *The Effects of the Miracle*,—

A. On those who were hardened. The Priests and Sadducees interrupted the Apostles while they were speaking to the multitude who had assembled on seeing the miracle; cast them into prison⁷ for that night, and brought them before the Sanhedrim on the following morning. iv. 1-3; 6.

Being addressed by St. Peter, they were astonished at the boldness of the Apostles, and remembered that they had been with Jesus.

After a private conference, the Council, acknowledging their inability to deny the miracle, were obliged to content themselves with warning the Apostles not to preach the Gospel, on pain of punishment; a threat to which the Apostles declared that they could pay no attention, as they were bound to bear witness to all which they had seen and heard. iv. 7-21.

B. On those who were willing to believe.

(a.) The people generally were amazed, and glorified God for this display of His power. iii. 11; iv. 21.

(b.) Five thousand of those who heard St. Peter's Discourse believed. iv. 4.

⁷ This was the first imprisonment of the Apostles.

C. On the Apostles themselves.

(a.) They returned to their own company, and reported all that had been said to them. 23.

(b.) They all poured forth together their prayers and thanksgiving to God, beseeching Him to grant them a holy boldness for their work, and continued power to work miracles in the name of the Saviour. 24-30.

(c.) They were all filled with the Holy Ghost, His Presence being specially manifested, for the second time, in answer to their prayer. 31, 33.

XI. Increase of the common fund, in consequence of the liberality of the converts, who sold their possessions, and employed the proceeds in the relief of the poorer brethren.

Among these contributors, Joses, who by the Apostles was surnamed Barnabas, a Levite and a native of Cyprus, is specially mentioned. iv. 32, 34-37.

XII. Falsehood of Ananias and Sapphira, respecting the price of the land which they sold. Bringing a portion only to the Apostles, they professed that it was the whole. Each fell down dead on uttering the falsehood; Sapphira coming in three hours after the death of Ananias. v. 1-10. Great fear fell on all who heard of this awful punishment of sin. 11.

XIII. Remarkable signs and wonders wrought by the Apostles. The sick were laid in the streets, that the shadow of St. Peter might fall on them; multitudes from the neighbouring cities were healed, and unclean spirits cast out. 12-16.

XIV. Great extension of the Church ; multitudes, both of men and women, believed. 14.

XV. Indignation of the Sadducees, and of the High Priest, who belonged to that sect, in consequence of the wonderful progress of the Gospel. Second open and violent attempt to hinder its extension. Steps taken for this purpose, and the result.

1. The Apostles were imprisoned,^a but were delivered the same night by an Angel, and commanded to preach in the Temple, which they did. 17-20.
2. The Sanhedrim having met, officers were sent to bring the Apostles before them. They reported that the prison was duly secured, and everything in order, but that the Apostles were not there. 21-23.
3. While the Rulers were filled with amazement at these tidings, they were informed that the Apostles were teaching in the Temple. 24, 25.
4. The captain and officers then brought them before the Council, without violence, for they feared that the people would stone them, if they attempted to use force. 26.
5. *Examination before the Council.* In answer to the question of the High Priest, who demanded why they still preached the Gospel in defiance of the Sanhedrim's command, St. Peter declared that they must obey God rather than men, being the chosen witnesses of the Messiah's Resurrection. 27-32.

^a Second imprisonment of the Apostles.

6. The effect of this answer was to increase the enmity of the Council, and they began to make plans to put them to death. 33.

7. Advice of Gamaliel, after the Apostles had been removed for a short time. He advised that they should let the Apostles alone, and take no proceedings against them.

He proved the wisdom of this advice, by showing that, with respect to this work, one of two suppositions must be true ; either it was—

(a.) Of God ;

(b.) Of men.

If the *first* supposition were true ; then they *could* not overthrow it, and would be found fighting against God.

If the *second* supposition were true ; then they *need* not overthrow it, as it would assuredly come to nought of itself. Gamaliel proved this assertion by referring to the examples of Theudas, and Judas of Galilee.

In the one case, they *could* not, and in the other, they *need* not overthrow it. In either case, therefore, as Gamaliel argued, his advice was the best, for no supposition respecting the work, excepting these two, could be entertained. 34-39.

8. *Decision of the Council.* Gamaliel's advice was followed, and the Apostles were released ; having, however, been previously beaten, and commanded once more not to preach the Gospel. 40.

9. The Apostles departed, rejoicing that they were

counted worthy to suffer for the Saviour; and continued daily to make known His name in the Temple, and in every house. 41, 42.

XVI. In consequence of the extension of the Church, it became necessary to appoint additional persons to superintend the distribution of the common fund, the Grecians, or Jews who spoke the Greek language, complaining that their widows were neglected in the daily ministration, as compared with those of the Hebrews, or Jews of Palestine. vi. 1.

Steps taken by the Apostles to supply this want.

1. They requested the Disciples to select seven men, afterwards called Deacons, to whom this work should especially belong, in order that they themselves might be more entirely devoted to prayer, and to the ministry of the Word. These persons were to be,—

- (a.) Of honest report;
- (b.) Full of the Holy Ghost, and of wisdom.

2. The seven Deacons,^o being chosen by the Church, were ordained to their office, by the Apostles, with prayer and imposition of hands. 2-6.

XVII. Great extension of the Church in Jerusalem; many of the priests became Christians. 7.

XVIII. Special mention of St. Stephen, one of the seven Deacons.

1. Being full of faith and power, he performed remarkable miracles.

^o St. Stephen; St. Philip; Prochörus; Nicānor; Timon; Parmēnas; Nicōlas.

2. The effect of his wonderful work was to arouse the enmity of many of the foreign Jews, who attempted to withstand him.
3. Being unable to resist the wisdom with which he spake, they procured false witnesses, on whose evidence he was brought before the Sanhedrim, on a charge of blasphemy against the Temple and the Law. 8-15.

XIX. Trial and Martyrdom of St. Stephen.

1. In answer to the question of the High Priest, respecting the truth of the accusation, St. Stephen makes his defence before the Sanhedrim; all that looked on him in the Council seeing that his face was like that of an Angel. vi. 15 ; vii. 1-53.
 2. The Council being enraged at his boldness in rebuking them for their unbelief, interrupted him in his address, gnashing on him with their teeth. 54.
 3. St. Stephen, looking up steadfastly into heaven, declared that he beheld the heavens opened, and the Son of Man standing at the right hand of God. 55, 56.
 4. Refusing any longer to listen to him, the Jews then dragged St. Stephen out of the City, and stoned him to death, the witnesses laying down their clothes at the feet of Saul ; while the Martyr prayed to his Saviour to receive his spirit, and to forgive his murderers. 57-60.
-

SECOND PERIOD.—CHAPTERS VII. to XII. (inclusive).

I. *The first Great Persecution.*

A great Persecution of the Church at Jerusalem took place immediately after the death of St. Stephen. Consequent extension of the Gospel,—the Disciples being scattered throughout Judea and Samaria; the Apostles only remaining at Jerusalem. viii. 1; *compare verse 4 and xi. 19.*

II. Burial of St. Stephen. 2.

III. Saul, consenting to St. Stephen's death, became a principal agent in the Persecution of the Christians. 3.

IV. Foundation of the Church in Samaria.¹

1. St. Philip the Deacon went down to Samaria, performing many remarkable miracles. 5, 7.
2. Effects of his mission:—
 - (a.) The people listened to his preaching with one accord. 6.
 - (b.) There was great joy in Samaria. 8.
3. History of Simon Magus.

Up to the time of St. Philip's arrival, he had exercised a remarkable influence over the Samaritans, by employing sorcery. His disciples, how-

¹ For the previous history of the Samaritans, who were descended from Assyrian Colonists, see 2 Kings xvii. 24-41; Ezra iv. For the building of Samaria, see 1 Kings xvi. 23, 24.

For evidence of the enmity existing between the Jews and Samaritans, in our Blessed Lord's time, see St. John iv. 9; viii. 48; St. Luke ix. 52, 53.

With respect to the readiness of the Samaritans to receive the Gospel, compare Acts viii. 6, 8, 12, with St. John, iv. 25, 29, 41; see also St. Luke xvii. 16.

ever, were now converted and baptized ; and Simon himself, on seeing the miracles of St. Philip, became a Christian. 9-13.

When the Apostles at Jerusalem heard of the conversion of Samaria, they sent down St. Peter and St. John, to impart the gifts of the Holy Ghost to the newly-baptized converts, by the laying on of hands.² 14-17.

When Simon saw that the Apostles possessed this power, he offered them money, if they would enable him to confer the same gifts. St. Peter answered, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money;" urging him at the same time to pray for forgiveness, and telling him that he was still in the gall of bitterness and bond of iniquity. 18-24.

4. The Apostles preached the Gospel in many Villages of the Samaritans, as they returned to Jerusalem. 25 ; *compare* ix. 31.

V. History of the Ethiopian Eunuch.

1. *The Meeting with St. Philip.*—St. Philip, being directed by an angel to go down towards the road from Jerusalem to Gaza, met there an Ethiopian who was the treasurer of Candace, the Ethiopian Queen. He had been to Jerusalem to worship,³ and was reading the Book of the Prophet Isaiah,

² This is the first notice of Confirmation ; see also xix. 6 ; and *compare* Hebrews vi. 2 ("the laying on of hands").

³ The Ethiopian was probably a Jew ; but if not, he certainly was a Proselyte.

as he sat in his chariot. St. Philip was told by the Holy Spirit to join him; and, having done so, he asked him whether he understood what he was reading. The Ethiopian answered that he could not unless some one should guide him; and desired St. Philip to come up into his chariot. 26-31.

2. *Instruction and Conversion of the Ethiopian.*—Finding that he was reading the Prophecy of the sufferings of our Blessed Lord in the 53rd chapter of Isaiah, (7, 8,) St. Philip set before him the whole plan of Redemption in Christ. The Ethiopian believed, and, when they passed some water, asked whether he might be baptized. St. Philip said that if he believed with all his heart, he might be baptized; and his answer was, "I believe that Jesus Christ is the Son of God." 32-37.
3. *Baptism of the Ethiopian.*—The Ethiopian was baptized by St. Philip, and went on his way rejoicing. 38.
4. *St. Philip's Departure.*—Being caught away from the Ethiopian by the Holy Spirit, St. Philip was found at Azotus, and thence went up to Cæsarea, preaching the Gospel in all the cities which he passed. 39, 40.

VI. 1. *Saul as a Persecutor.*—Breathing out threatenings against the Church, Saul proceeded to Damascus, with authority from the Sanhedrim to apprehend any of the Christians, and bring them to Jerusalem as prisoners. ix. 1, 2.

2. *His Conversion.*—When near Damascus, a light shone around him from heaven; he was stricken

to the earth, and heard the voice of One who declared Himself to be Jesus, whom he was persecuting. In obedience to His command he went into Damascus, and remained there three days without food, and deprived of sight.

3. *His Baptism*.—Saul was visited by a Disciple, named Ananias, to whom God had revealed in vision His purpose with respect to His future Apostle. Ananias declared that he knew of the commission granted to Saul by the Chief Priests, and of his persecution of the Saints at Jerusalem. God repeated His commands, assuring Ananias that Saul was a chosen vessel to bear His name before the Gentiles. Ananias went to Saul, announced his mission from God, and baptized him immediately after his restoration to sight. 10-18.
4. *Saul at Damascus*.—He remained a short time at Damascus, and preached the Gospel in the Synagogues, to the confusion of the Jews, probably after his return from Arabia. ix. 20.⁴

⁴ The notices of St. Paul's life, between his Conversion and his first Journey, have been brought together in the following note; the dates can only be considered as a probable approximation.

1. St. Paul was at Damascus at the time of his Baptism. Acts ix. 19. A.D. 37.
2. Retires into Arabia, where he remains perhaps a year. (A.D. 38.) Gal. i. 17, 18.
3. Returns to Damascus, where he preaches in the synagogues, but is compelled to leave in consequence of a conspiracy of the Jews to put him to death. Acts ix. 19-25; 2 Cor. xi. 32.
4. St. Paul goes to Jerusalem, where he stays fifteen days. Being again in danger of his life, he is sent down to Cæsarea, and thence to Tarsus. This was St. Paul's *first* visit to Jerusalem. (A.D. 41.) Acts ix. 26-30; Gal. i. 18-24. (5. St.

VII. Prosperous and peaceful condition of the Churches throughout all Judea, Galilee, and Samaria. ix. 31.

VIII. Miracles wrought by St. Peter.

1. The complete and immediate restoration, at Lydda, of Eneas, who had been confined to his bed eight years by the palsy.

Effect of the Miracle.—"All that dwelt at Lydda and Saron saw him, and turned to the Lord." ix. 32-35.

2. The raising of Dorcas to life, at Joppa.

Effect of the Miracle.—"Many believed in the Lord." St. Peter performed this miracle by a word, after praying to God. 36-42.

IX. St. Peter remained some time in Joppa, at the house of Simon the tanner. 43.

X. *History of Cornelius.*

1. *The Vision of Cornelius.*—Cornelius, a centurion,

5. St. Paul lives for a short time at Tarsus. It was probably at this time that the Gospel was preached, and Churches founded by him in Cilicia. Cilicia was not visited on the first journey, but the Churches there were *confirmed* on the second journey. Acts ix. 30; Gal. i. 21; compare Acts xv. 41.

6. St. Barnabas having been sent to Antioch by the Apostles at Jerusalem, comes down to Tarsus, to secure St. Paul's assistance in organizing the Church in that City. St. Paul goes with him to Antioch, and remains there some time. Acts xi. 22-26.

7. St. Paul goes up to Jerusalem with St. Barnabas to take the contributions made for the poorer Brethren in Judea, by the Church at Antioch. This was St. Paul's *second* visit to Jerusalem. Acts xi. 27-30. (A.D. 43.)

8. St. Paul and St. Barnabas return from Jerusalem, after fulfilling their mission, in company with St. John Mark. Acts xii. 25.

and a proselyte, was remarkable for his devotion and his alms. A vision appeared to him about the ninth hour of the day, an Angel declaring that his prayers and alms had gone up for a memorial before God, and telling him to send to Joppa for St. Peter, who would give him further instructions respecting his duty. x. 1-6.

2. *The Mission of St. Peter.*—In obedience to the Angel's command, Cornelius sent two of his servants, and a devout soldier of his band, to St. Peter. 7, 8.
3. *Vision of St. Peter.*—On the following day, when St. Peter went up to the house-top, at the sixth hour, to pray, he fell into a trance, and a vision appeared to him.

A certain vessel, like a great sheet knit at the four corners, was let down from heaven, full of beasts, and creeping things, and fowls. On hearing a voice commanding him to slay and eat, St. Peter answered that he had never eaten anything common or unclean. The voice commanded him not to call that unclean which God had cleansed ; and this having been done thrice, the vessel was drawn up again into heaven. 9-16.

4. *Arrival of the Messengers from Cornelius, and the Journey to Cæsarea.*—St. Peter, directed by the Holy Spirit, went down to meet the messengers of Cornelius, who arrived while the Apostle was meditating on the vision. The men delivered their message, and remained that night with St. Peter, who on the morrow set out with them for Cæsarea, some of the Christians at Joppa accom-

panying them. They arrived at the house of Cornelius on the following day. 17-23.

5. *The Events in the House of Cornelius.*—

- (a.) Cornelius having called together his kinsmen and near friends, was awaiting St. Peter's arrival, and fell down at the feet of the Apostle, who raised him, reminding him that he was a man like himself. 24-26.
- (b.) St. Peter addressed the assembly, informing them that he had been directed by God to disregard the ordinance of the Law which forbade the Jew to associate with members of another nation, and asked Cornelius why he had sent for him. 27-29.
- (c.) In answer to St. Peter's question, Cornelius gave an exact account of the Divine vision, and declared that he and his friends were prepared to hear the will of God, by the mouth of the Apostle. 30-33.
- (d.) St. Peter's Discourse. 34-43.
- (e.) The Holy Ghost descended on the whole company, both Jews and Gentiles, to the amazement of the former, who heard the Gentiles speaking with tongues and magnifying God. 44-46.
- (f.) The newly-converted Christians were baptized. 47, 48.
- (g.) St. Peter remained some days at Cæsarea. 48.

XI. *Question of the Observance of the Ceremonial Law by the Gentiles.*—

- 1. A great sensation was caused among the Apostles and Brethren in Judea, by the intelligence that the Gentiles had been admitted into the Christian

Church, without being required to observe the Ceremonial Law. The Jewish Christians called St. Peter to account on his arrival at Jerusalem, for having eaten with uncircumcised persons. xi. 1-3.

2. *St. Peter's Explanation and Defence.*—He related all the details of his vision, of the arrival of the messengers from Cornelius, and of the events at Cæsarea; reminding them that God had evidently declared His Will in the most significant manner, by imparting to the Gentiles, even before their Baptism, the miraculous gifts of the Holy Ghost. 3-17.

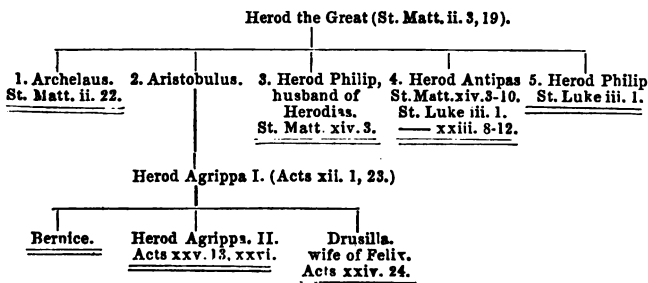
3. *Assent of the other Apostles and Brethren.*—They glorified God, saying that He had granted to the Gentiles repentance unto life. 18.⁵

XII. *Persecution of the Church by Herod Agrippa I.*

1. St. James the Great suffered Martyrdom.

⁵ For the events contained in verses 19-30, and xii. 25, see Note to Acts ix. 20.

The following note may be found useful :—



2. Having put St. James to death, Herod imprisoned St. Peter, intending to bring him before the people after Easter. xii. 1-4.
3. *Deliverance of St. Peter.*—The Church at Jerusalem made constant intercession to God on behalf of the Apostle. During the night preceding the day on which Herod intended him to suffer, an Angel appeared to him, and aroused him from his sleep, telling him to arise quickly. St. Peter was sleeping between two soldiers bound with two chains, but these fell immediately from his hands. Obeying the command of the Angel, St. Peter put on his garment and sandals and followed him, believing that he saw a vision. The Angel led the way through the first and second ward, and thence through the iron gate leading into the city, which opened to them of its own accord. Having passed through one street with the Apostle, the Angel disappeared. 5-10.
4. *Return of St. Peter to the Apostles.*—St. Peter now understood that he had been delivered by an Angel out of the hand of Herod; and proceeded to the house of Mary, the mother of St. John Mark, where many of the Disciples were praying. When St. Peter knocked, the servant Rhoda, who came to the door, was so rejoiced to hear the Apostle's voice, that she ran into the house, declaring that St. Peter stood before the gate. They answered that she must be mad, but when she constantly repeated her assertion, they said it must be his Angel.

St. Peter, however, continued to knock, and when they admitted him, he related, to their amazement, how he had been delivered by God. He then departed to another place for greater security, having told them to relate the history to St. James⁶ and the brethren. 11-17.

5. *Indignation of Herod at St. Peter's Escape.*—Herod commanded that the keepers of the prison should be put to death, when he found that St. Peter had escaped. He then went down to Cæsarea. 18, 19.

XIII. *Death of Herod Agrippa I.* A.D. 44.—A day having been appointed for receiving ambassadors from Tyre and Sidon, in order to make peace between those cities and Herod, the King sat on a throne, splendidly arrayed, and made a speech to the people. They gave a shout, declaring that it was the voice of a god, and not of a man; and immediately the Angel of the Lord smote him, because he allowed that glory to be ascribed to himself which belonged only to God, and being eaten of worms, he died miserably. 18-23.

XIV. *Extension of the Church.*—The Word of God grew and multiplied. 24.

⁶ Bishop of Jerusalem.

THIRD PERIOD.—CHAPTERS XIII. to the end.

- A. Ordination of St. Paul and St. Barnabas at Antioch, by imposition of hands, with prayer and fasting, for the special work of the Conversion of the Gentiles, to which the Holy Ghost had called them. xiii. 1-3.

B. *St. Paul's first Missionary Journey.*

- | | |
|----------------------------------|---|
| I. Antioch. | I. St. Paul and St. Barnabas, with St. John Mark. |
| II. Seleucia. | II. Left Antioch, and sailed from Seleucia, the port of Antioch, to Cyprus. xiii. 4. |
| III. Cyprus.
(a) Salamis. | III. They preached the Gospel in the synagogues at Salamis, and thence crossed the island to Paphos. 4. |
| (b) Paphos. | (b.) At this place, Sergius Paulus, the deputy of the island, sent for the Apostles, desiring to hear the Word of God. 7. |
| 1. Elymas struck blind. | (1.) Elymas (or Bar-jesus) the sorcerer, who was with Sergius Paulus, endeavoured to dissuade him from listening to the Apostles. St. Paul, addressing Elymas, declared that he should be blind for a season, and the prediction was immediately fulfilled. |
| 2. Conversion of Sergius Paulus. | (2.) Sergius Paulus, having seen the miracle, became a Christian. 8-12. |
| IV. Perga in Pamphylia. | IV. Having sailed from Paphos to Perga in Pamphylia, St. John Mark left them there, and returned to Jerusalem. 13. |

V. Antioch
in Pisidia.

1. Discourse
of St. Paul
in the Syna-
gogue.

2. Earnest-
ness of the
Gentiles.

3 Founda-
tion of the
Church at
Antioch in
Pisidia.

4. Opposi-
tion of the
Jews.

5. The Apos-
tles turn
to the Gen-
tiles.

6. Extension
of the
Gospel.

- V. 1. St. Paul and St. Barnabas, leaving Perga, went to Antioch in Pisidia, and entered the synagogue on the Sabbath. At the invitation of the rulers of the synagogue, St. Paul delivered a Discourse to the congregation, setting forth the Salvation offered to all through the Redeemer, and exhorting his hearers to repentance. 14-41.
2. When the Jews had left the synagogue, the Gentiles entreated the Apostles to preach the Gospel again on the following Sabbath. 42.
3. Many of the Jews and Proselytes believed, and followed the Apostles, who exhorted them to continue in the faith. 42.
4. On the following Sabbath, almost the whole city assembled to hear the Apostles, but the Jews on seeing the multitudes, were filled with envy, and opposed St. Paul's teaching, blaspheming the Gospel. 44, 45.
5. The Apostles solemnly declared that as the Jews rejected the Gospel which was preached in the first instance to them, they would now turn, according to God's command, to the Gentiles. 46, 47.
6. The Gentiles rejoiced on hearing this declaration of the Apostles, and the

- Word of God was published throughout the region. 48, 49.
7. Persecution by the Jews.
7. The Apostles were compelled to leave the city, in consequence of a persecution raised against them by the unbelieving Jews. 50.
8. The Apostles go to Iconium.
8. They therefore left Antioch, and came to Iconium. 51.
- VI. Iconium.
1. Preaching of the Apostles.
- VI. 1. They taught in the Jewish synagogue, and a great multitude both of Jews and Greeks believed. xiv. 1.
2. Their stay at Iconium.
2. They remained for a long time in the city, proving their Divine mission by numerous miracles. 3.
3. Enmity of the Jews and their Conspiracy.
3. The Jews excited the people against the Apostles, who were, however, supported by many of the citizens. A plot which had been formed for the purpose of attacking and stoning the Apostles was discovered, and they therefore left Iconium, and passed on to Lystra and Derbe preaching the Gospel in both places. 4-7, 20, 21. See 2 Tim. iii. 11.
- VII. Lystra.
1. Healing of the Impotent Man.
- VII. 1. Healing of the impotent man at Lystra.
- A. *Time*.—First Journey, just after the escape from Iconium.
- B. *Place*.—Lystra in Lycania.

C. *The Miracle itself.*

I. *The Subject of the Miracle.*—A man who had been lame from his birth.

II. *The Circumstances.*—The man heard St. Paul's preaching ; and the Apostle, perceiving that he had the faith necessary for his cure, commanded him with a loud voice to stand on his feet. He at once did so, and leaped and walked.

III. *The Character of the Miracle.*

(a.) *Its greatness.*—Proving the Apostle's ability to remove infirmity, and bestow powers never before possessed.

(b.) *Its completeness.*—The man leaped and walked.

(c.) *Its publicity.*—It was performed publicly, in the presence of a considerable number of persons.

IV. *The Effects.*—

1. The people at Lystra were so amazed at the miracle, that they declared that the gods had come down in the likeness of men ; at the same time calling St. Barnabas Jupiter, and St. Paul Mercurius. The priest of Jupiter accordingly brought oxen and garlands, and prepared to offer sacrifice in their honour. Hearing of this,

2. Discourse
of St. Paul.

the Apostles rent their clothes, and ran in among the people, earnestly assuring them that they were men like themselves.

2. The Apostle declared to the people that their mission was to exhort them to renounce idolatry, and to worship the true God, known, even to them, by His Power and Mercy in their Creation and preservation. 7-18. With great difficulty they prevented the people from offering sacrifice. 18.

3. Persecu-
tion of the
Jews.
St. Paul
stoned.

3. Some Jews came to Lystra from Antioch and Iconium, and, having won over some of the people of Lystra, stoned St. Paul, and drew him out of the city, believing that he was dead. The Apostle arose, however, as the disciples stood around him, went into Lystra, and the next day departed with St. Barnabas to Derbe. 19, 20.

VIII. Derbe.
Return
through
IX. Lystra.
X. Iconium.
XI. Antioch
in Pisidia.

The Apostles preached at (VIII.) Derbe and returned through (IX.) Lystra, (X.) Iconium, and (XI.) Antioch in Pisidia, strengthening the disciples, and exhorting them to perseverance in the faith. 21, 22.

Ordination
of Presby-
ters.

The Apostles ordained Elders, or Presbyters, in every Church, thus providing for the regular preaching of the Word, and ministration of the means of grace. 23.

XII. Pisidia
XIII. Pam-
phylia.
XIV. Perga.

Passing through (XII.) Pisidia, they came into (XIII.) Pamphylia, and preached the Gospel in (XIV.) Perga. 24.

XV. Attalia.

XV. Thence they went down to Attalia, and sailed to Antioch, whence they had been specially sent forth on their mission. 25, 26.

XVI.
Antioch.

XVI. On their arrival, they gathered the Church together, and gave an account of the Conversion of the Gentiles through their ministry. 27.

The Apostles remained at Antioch a long time. 28.

C. 1. A great sensation was created in Antioch by some of the Judaizing teachers from Judea, who taught that it was necessary for salvation that the Gentiles should be circumcised, and observe the whole of the Ceremonial Law. xv. 1.

2. After long dissensions, and many differences of opinion, it was determined that St. Paul and St. Barnabas should go up to Jerusalem, to consult the Apostles and Elders. 2.

They passed through Phenice and Samaria, causing great joy by making known the Conversion of the Gentiles. 3.

3. On their arrival,⁷ St. Paul and St. Barnabas related to the Church at Jerusalem the details of their work among the Gentiles (thus clearly proving

⁷ This was St. Paul's *third* visit to Jerusalem after his Conversion. See Gal. ii. 1.

that God had accepted the Gentiles, admitted them to the full privileges of Christian membership, and bestowed on them the gifts of the Holy Ghost, without requiring the observance of the Ceremonial Law). 4.

4. Some of the Judaizers among the Pharisees insisted that the observance of the Ceremonial Law by the Gentiles was necessary for salvation. 5.

5. *Council at Jerusalem* (probably A.D. 50).

- A. The Apostles and Elders having met, the Council, after much discussion had taken place, was addressed,—

(a.) *By St. Peter*: who reminded them that God had made known His will at the time of the Conversion of Cornelius, and that He had signified His acceptance of the Gentile Christians by bestowing on them the same gifts of the Holy Ghost as He had given to the Jews; concluding by urging the Council not to fasten upon the Gentiles a yoke which even they themselves and their fathers had found intolerable. 7-11.

(b.) *By St. Paul and St. Barnabas*: who made known to the assembled multitude what God had been pleased to effect among the Gentiles by their ministry. 12.

(c.) *By St. James*, Bishop of Jerusalem and President of the Council, who proposed a form of decree on this subject, which was finally accepted. 13-21.

B. Solemn adoption and transmission of the Decree of the Council.—

(a.) The Church at Jerusalem determined to send Judas and Silas to Antioch as their representatives, to make known the decision of the Council. 22.

(b.) This decision was embodied in a letter containing—

1. A salutation to the Gentile Christians in Antioch, Syria, and Cilicia.
2. A recital of the disputed question, in which it is declared that the Judaizing teaching was not sanctioned by the Church at Jerusalem.
3. The decree of the Council, conveyed by Judas and Silas, enacting that the Ceremonial Law was not binding on the Gentile Christians, and that it seemed good to the Holy Ghost, and to the Council, to require only from the Gentile converts, that they should abstain from meats offered to idols, from blood, from things strangled, and from fornication. 23-29.

C. Publication of the Decree, and the Effects produced.

1. The members of the Church at Antioch were called together on the Apostles' arrival, and were much relieved by the publication of the Decree.
2. Judas and Silas addressed the Christians at Antioch, and after a time the Delegates returned

to Jerusalem, excepting Silas, who remained with St. Paul and St. Barnabas at Antioch. 30-35.

- D. *Dissension between St. Paul and St. Barnabas, and their separation.*—St. Paul having proposed to St. Barnabas that they should revisit the Churches founded by them on their first journey, the latter insisted on taking with them St. John Mark. St. Paul decided against this proposal, not thinking it desirable to associate with them one who left them at Perga, on their former journey. The contention became so warm between the two Apostles that they separated, St. Barnabas taking St. John Mark, and sailing to Cyprus, while St. Paul chose Silas, and started on his second journey, being commended to the protection of God by the Church at Antioch. 36-41. Compare 2 Tim. iv. 11.
-

Second journey (probably A. D. 51).

I. Syria and Cilicia.

II. Derbe and Lystra.

Timothy associated with them.

III. Decrees of the Council delivered.

IV. Extension of the Church.

V. Churches founded in Phrygia and Galatia.

VI. Forbidden to preach in Asia and Bithynia.

E. Second Missionary Journey of St. Paul.

I. St. Paul and Silas started from Antioch, and passed through Syria and Cilicia, confirming the Churches previously founded there. xv. 41.

II. They then visited Derbe and Lystra. St. Paul took with them from Lystra a disciple named Timothy, of mixed Hebrew and Gentile descent, whom he circumcised, to prevent any objection on the part of the Jews. xvi. 1-3.

III. They delivered the decrees of the Council of Jerusalem in the cities through which they passed. 4.

IV. The Churches were established in the faith, and increased in number daily. 5.

V. St. Paul and his company preached the Gospel throughout Phrygia and Galatia, and founded Churches. (Gal. iv. 13, 14.)

VI. Being forbidden by the Holy Spirit to preach the Word in Asia,^{*} they attempted to go into Bithynia after their arrival in Mysia, but were not allowed by God to do so. They therefore passed on to Troas.

^{*} Compare Acts ii. 9; vi. 9; xix. 10; xxi. 27; 1 Peter i. 1; Rev. i. 11. The Asia of the New Testament consisted of the provinces of Mysia, Lydia, and Caria, on the Western coast of Asia Minor.

VII. Troas.

VII. While they were at Troas, a man of Macedonia appeared in vision to St. Paul, praying him to come over into Macedonia and help them.

VIII. Samothracia and Neapolis.

VIII. Receiving the vision as an intimation of the Divine will, St. Paul, Silas, and Timothy, accompanied by St. Luke, who seems to have joined them at Troas, set sail for Macedonia, and passing by Samothracia and Neapolis, arrived at Philippi. 6-12.

IX. Philippi.

IX. Events at Philippi.

1. Conversion of Lydia.

1. St. Paul and his company went out on the Sabbath day to the banks of the river Strymon, and preached to the women who resorted to an oratory there. Among these was Lydia of Thyatira, who was converted and baptized, with all her household. At her earnest request, St. Paul and his companions took up their abode at her house. 13-15.

2. Spirit of divination cast out.

2. A damsel possessed with a spirit of divination, which was a source of great profit to her masters, followed St. Paul and his company on several occasions, crying out that they were sent from God. The Apostle being grieved at the sight, cast out the evil spirit in the name of Christ. 16-18.

3. The consequent tumult.

4. Imprisonment of St. Paul and St. Silas.

5. Their deliverance by an earthquake.

6. Conversion of the jailor.

3. Seeing that all hope of further profit was gone,⁹ the masters of the damsels became exceedingly indignant, seized St. Paul and St. Silas, dragged them before the magistrates, and accused them of disturbing the city, and teaching customs which no Roman might observe. The multitude rose up against them, and the magistrates commanded that they should be scourged and cast into prison. 19-22.
4. The jailor, having received a special command to keep his prisoners safely, thrust them into the inner prison, and made their feet fast in the stocks.
5. At midnight, while St. Paul and St. Silas were singing praises to God, an earthquake shook the prison, and at the same time all the prisoners were set free. 24-26.
6. The jailor was on the point of killing himself, supposing that all the prisoners had escaped, when St. Paul besought him to stay his hand, assuring him that they were all safe. In answer to his question, "What must I do to be saved?" St. Paul told the jailor to believe in the Lord Jesus Christ; and, after instructing

⁹ Compare Acts xix. 24-27.

7. Release
of the
Apostles.

him in the faith, he and all his household were baptized. 27-34.

8. Their de-
parture
from Phi-
lippi.

7. In the morning, the magistrates sent officers to the prison, to say that St. Paul and St. Silas might be released. When the jailor informed St. Paul, the Apostle refused to go away secretly, and declared that the magistrates should themselves come to release them, especially as they had openly beaten Romans who were uncondemned. 35-37.

X. Amphi-
polis and
Apollonia.

8. The magistrates being afraid when they heard that their prisoners were Romans, came and desired them to leave the city. Having visited Lydia, and comforted the brethren, they¹ departed. 38, 40. See 1 Thess. ii. 2. Phil. iv. 15, 16.

XI. Thessa-
lonica.

X. Passing through Amphipolis and Apollonia, they came to Thessalonica. xvii. 1.

XI. 1. St. Paul preached the Gospel in the synagogue on three Sabbath days.

2. Many of the devout Greeks and women believed.

3. The unbelieving Jews raised a tumult, and, having vainly sought to take the Apostles, assaulted the house of Jason,

¹ That is, St. Paul, St. Silas, and Timothy. St. Luke, probably, remained at Philippi, to organize and superintend the Church in that city.

whom they seized, with some of the brethren, and dragged before the magistrates, declaring that St. Paul taught treason against Cæsar, by saying that Jesus was king. The rulers, having taken security of Jason, released him, with his friends. 5-9. The brethren sent away St. Paul and St. Silas by night to Beræa.

XII. Beræa.

XII. Beræa. 1. After hearing the Word of God in the synagogue, the Beræans diligently searched the Scriptures, and many believed. 10-12.

2. The Thessalonian Jews came to Beræa, and raised a party against the Apostles. 13.

XIII. Athens
1. St. Paul's
arrival.

XIII. 1. St. Paul being in special danger, was sent by sea to Athens, and thence requested Silas and Timothy, who had remained at Beræa, to join him as soon as possible. 14, 15.

2. His
preaching.

2. St. Paul was deeply moved at seeing the city given up to idolatry, and took every opportunity of speaking to the Jews and proselytes, and those who assembled in the market. 17.

3. The dis-
course on
Mars' Hill.

3. Some of the philosophers being curious to hear the new teaching, led St. Paul to

Mars' Hill, the highest court in Athens, whence he addressed the people. 18-31.

When the Apostle spoke of the Resurrection, some of the audience scoffed at the doctrine, and others said that they would hear him at some other time. 32.

Some, however, believed, among whom Dionysius and Damaris are mentioned.

4. St. Paul left Athens. 33, 34.

4 St. Paul's departure.

XIV. Corinth
1. St. Paul's arrival.

XIV. 1. Having arrived at Corinth, he found there Aquila and Priscilla, with whom he lived, and worked at their common trade of tent-making. xviii. 1-3.

Having preached every Sabbath in the synagogue, and having specially pressed on the Jews, at the return of Silas and Timothy,² the great doctrines of the Gospel, St. Paul solemnly turned to the Gentiles, in consequence of the unbelief of the Jews. 4-6.

2. Founda-
tion of the
Corinthian
Church
laid.

2. The Christians now assembled in the house of Justus. Crispus, the chief ruler of the synagogue, believed, with many of the Corinthians. 7, 8.

3. Revela-
tion made
by vision to
St. Paul.

3. A vision appeared to St. Paul, exhorting him to preach boldly, assuring him of

² Timothy had been sent to Thessalonica (see 1 Thess. iii. 1).

	protection, and declaring that God had much people in Corinth. 9, 10.
4. St. Paul's stay.	4. St. Paul stayed eighteen months. 11.
5. St. Paul accused before Gallio.	5. The Jews accused the Apostles before Gallio, who dismissed the charge, declaring that he would take no cognizance of questions relating to their law. 12-17.
6. Leaves Corinth.	6. St. Paul, having stayed some time at Corinth, sailed from
XV. Cenchrea.	XV. Cenchrea, ³ the port of Corinth (Rom. xvi. 1), and touched at Ephesus.
XVI. Ephesus.	XVI. Here he preached in the synagogue, and the Ephesians asked him to stay some time with them, but being anxious to keep the approaching feast (of Pentecost) at Jerusalem, he was unable to do so. 18-21.
XVII. Cæsarea.	XVII. Having sailed from Ephesus, where he left Aquila and Priscilla, he landed at Cæsarea.
XVIII. Jerusalem.	XVIII. Thence he went up to Jerusalem, and saluted the Church.
XIX. Antioch.	XIX. He then returned to Antioch, where he remained some time. 22, 23.

³ "Having shorn his head in Cenchrea, for he had a vow." The circumstances connected with this act are not known. It has been thought that St. Paul was under a temporary Nazarite vow, and that he cut his hair short at Cenchrea, reserving the final shaving of the head on the completion of the vow, till he arrived at Jerusalem, where the sanctuary was (Num. vi. 18).

Third journey (probably A.D. 54).

I. Galatia and Phrygia.

F. *Third Missionary Journey of St. Paul.*

I. Leaving Antioch, St. Paul visited the Churches of Galatia and Phrygia, which he had founded on his second journey. 23.

II. Ephesus.

II. St. Paul arrived at Ephesus, while Apollos was at Corinth. xix. 1.

History of Apollos.—Apollos was an Alexandrian Jew, remarkable for his eloquence and knowledge of the Scriptures, who came to Ephesus and preached, being acquainted only with St. John the Baptist's teaching. Under the instruction of Aquila and Priscilla,⁴ he became a Christian. Being anxious to go into Achaia, the Church of Ephesus sent commendatory letters by him to the Church of Corinth, where he became distinguished for his zeal and success in disputing with the Jews, xviii. 24-28. Compare 1 Cor. i. 12; iii. 22.

Events at Ephesus.

1. Baptism of St. John's disciples.

1. St. Paul instructed and baptized twelve disciples of St. John the Baptist, and afterwards imparted the gifts of the Holy Ghost by the laying on of hands. xix. 1-7.

2. St. Paul in the synagogue.

2. The Apostle preached in the synagogue for three months, and reasoned with the Jews. 8.

3. Preaches in the school of Tyrannus.

3. In consequence of the opposition of the Jews, he left the synagogue, and taught

⁴ Aquila and Priscilla had been left at Ephesus (see xviii. 19). See Rom. xvi. 3, 4.

daily for about two years in the school of Tyrannus. 9.

4. Extension of the Gospel.

4. The Gospel was thus made known to all the Jews and Gentiles living in Asia (the western coast of Asia Minor). 10.

5. Miracles wrought by St. Paul.

5. St. Paul was enabled to work special miracles, handkerchiefs or aprons which had only touched his person being found sufficient to heal diseases, and to cast out devils. 12. (See Acts v. 15, 16.)

6. Discomfiture of the sons of Sceva.

6. Some of the Jews who were exorcists, attempted to cast out evil spirits by using the name of Christ. Seven sons of Sceva being thus engaged, the evil spirit answered, "Jesus I know, and Paul I know, but who are ye?" The man possessed by the spirit then attacked and wounded them, so that they fled in dismay.

By this circumstance the name of the Saviour was greatly magnified. 13-17.

7. Burning of the magical books.

7. The wonderful extension of the Gospel was further proved by the conversion of many of the magicians or sorcerers who publicly burned their books, valued at 50,000 pieces of silver.⁵ 18-20.

⁵ Probably the piece was the drachma, about $7\frac{1}{2}d.$ $50,000 \times 7\frac{1}{2} = \text{£}1562. 10s. 0d.$

8. Mission of
Timotheus
and Eras-
tus into
Macedonia.

8. St. Paul sent Timothy and Erastus into Macedonia, intending to visit that country and Achaia before he returned to Jerusalem, and then to go to Rome.* 21, 22.

9. Tumult
raised by
Demetrius.

9. Demetrius, a silversmith, having called together his fellow-workmen, set before them the impending ruin of their trade of making silver shrines for Diana, in consequence of the extension of the Gospel. Having raised a great tumult, and thrown the whole city into confusion, they caught Gaius and Aristarchus, companions of St. Paul, and occupied the theatre. The Apostle wished to enter, but was prevented by the Disciples. When the uproar had continued about two hours, the multitude refusing to hear a Jew named Alexander, and crying out, "Great is Diana of the Ephesians," the town clerk persuaded the people to disperse, reminding them that they were in danger of being called to account for the tumult, and that, if any real cause of complaint existed, the law courts were open. 24-41.

10. Depart-

10. St. Paul left Ephesus, after a stay of

* Compare Romans i. 10-15; xv. 23-25.

ture from Ephesus.	three years (<i>Acts</i> xx. 31), probably soon after the Pentecost (<i>see</i> 1 <i>Cor.</i> xvi. 8).
III. Troas.	III. Leaving Ephesus, St. Paul went down to Troas, where great success attended his preaching. 2 <i>Cor.</i> ii. 12.
IV. Macedo- nia.	IV. Not finding Titus, whom he expected, he sailed from Troas for Macedonia. 2 <i>Cor.</i> ii. 13 ; <i>Acts</i> xx. 1. St. Paul spent the summer and autumn in visiting the Macedonian Churches, extending his journey to the borders of Illyricum. xx. 2 ; <i>Romans</i> xv. 19.
V. Greece. (Corinth.)	V. Towards the end of the year, St. Paul arrived at Corinth, where he stayed three months (<i>see</i> <i>Rom.</i> xvi. 23).
VI. Macedo- nia. (Philippi)	VI. Finding that the Jews were lying in wait for him when he was going to sail into Syria, St. Paul changed his plan, ⁷ and went through Macedonia, sailing from Philippi ;

⁷ It appears that during St. Paul's stay at Ephesus, he made a change in the plan originally proposed for his journey. He had intended to go from Ephesus to Corinth, thence to Macedonia ; from Macedonia to Corinth again, and from Corinth to Jerusalem (2 *Cor.* i. 15-17). But on hearing of the state of the Corinthian Church, he changed his plan, and wrote his First Epistle to the Corinthians (2 *Cor.* ii. 1-3), going down from Ephesus to Troas, where he expected to meet Titus (2 *Cor.* ii. 12, 13). Being disappointed in this expectation, St. Paul crossed to Macedonia, and thence, having met Titus, and heard of the effect produced by his first Epistle, he wrote his second Epistle to the Corinthians. (2 *Cor.* vii. 6-16.)

	his companions (4, 5) going before and waiting for him at Troas. ³
VII. Troas. 1. St. Paul's stay.	VII. 1. Leaving Philippi after the Passover, St. Paul arrived at Troas in five days, and spent a week there. 6.
2. Celebration of the Holy Communion.	2. On the first day of the week, the Disciples met together for the celebration of the Holy Communion, and St. Paul preached to them till midnight. 7.
3. Raising of Eutychus.	3. Eutychus being killed by a fall from the upper story of the house, was restored to life by St. Paul. 9-12.
VIII. Assos.	VIII. St. Paul having gone by land to Assos, was taken in by his companions, who had sailed thither, and arrived with them at
IX. Mitylene.	IX. Mitylene. 13, 14.
X. Chios.	X. Leaving Mitylene, they sailed by Chios, and the next day to
XI. Samos.	XI. Samos, whence they went on the following day to
XII. Trogyllium.	XII. Trogyllium, where they landed. 15.
XIII. Miletus. 1. The Ephesian elders summoned.	XIII. 1. Having arrived at Miletus, he summoned the elders of the Church of Ephesus to meet him there, determining not

³ St. Luke again joined St. Paul at Philippi: (xx. 6, "we sailed away from Philippi"), having probably remained in that city since St. Paul's first visit (xvi. 12), to organize and superintend the Philippian Church.

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| <p>2. St. Paul's Pastoral charge.</p> <p>3. The Apostle's fare-well.</p> <p>XIV. Coos.</p> <p>XV. Rhodes.</p> <p>XVI. Patara.</p> <p>XVII. Tyre.</p> <p>XVIII. Ptolemais.</p> <p>XIX. Cæsarea.
1. St. Paul stays with St. Philip.</p> | <p>to stay at Ephesus, lest he should fail to reach Jerusalem by the Pentecost. 16, 17.</p> <p>2. When the Ephesian elders had arrived, he delivered to them a Pastoral charge. 18-35.</p> <p>3. After giving this charge, the Apostle knelt down and prayed with them all. The Disciples then accompanied him to the ship with deep sorrow, especially on account of St. Paul's prediction, that he should see them no more. 36-38.</p> <p>XIV. St. Paul and his company having left Miletus, passed Coos, and came to Rhodes. xxi. 1.</p> <p>XV. From Rhodes they sailed to Patara.</p> <p>XVI. From Patara they sailed in a vessel bound for Phœnicia, and leaving Cyprus on their left, landed at Tyre. 2, 3.</p> <p>XVII. St. Paul stayed a week at Tyre, and was warned in prophecy by the Disciples not to go up to Jerusalem.</p> <p>XVIII. After solemn prayer on the shore, with the Disciples who accompanied them out of Tyre, they went on to Ptolemais, saluted the Church, and stayed one day. 5-7.</p> <p>XIX. 1. St. Paul and his company passed on to Cæsarea, and stayed with St. Philip the Deacon, who had four daughters possessing the gift of prophesying. 8, 9.</p> |
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2. Prophecy
of Agabus.

2. Agabus came down to Cæsarea, where the Apostle stayed several days, and, binding his own hands and feet with St. Paul's girdle,⁹ predicted that the Apostle should be thus bound by the Jews at Jerusalem.

3. St. Paul's
determina-
tion to go
to Jerusa-
lem.

3. St. Paul's companions and the brethren at Cæsarea, earnestly but vainly attempted to dissuade him from going up to Jerusalem; and when he declared his willingness even to die at Jerusalem for the sake of Christ, they desisted from their entreaties, saying, "The will of the Lord be done." 10-14.

XX. Jeru-
salem.

XX. Jerusalem.¹ Being joyfully received by the brethren, St. Paul visited St. James, the Bishop of Jerusalem, on the following day; and, in the presence of the assembled elders, gave a full account of the success with which God had blessed his labours among the Gentiles. 15-19.

⁹ For similar symbolical acts, accompanying and illustrating prophecy, see 1 Kings xi. 30; xx. 35-43; xxii. 11. Jeremiah xiii.; xix.; xxvii.; xxviii. 10; xxxii. Ezekiel iv. 1-8; v.; xii.; xxxvii. 15.

¹ This was the fifth and last visit of St. Paul, recorded in the Acts. The following passages record the several visits of St. Paul after his conversion :—

1. First visit, Acts ix. 26; Gal. i. 18.
2. Second visit, Acts xi. 30.
3. Third visit, Acts xv. 2; Gal. ii. 1.
4. Fourth visit, Acts xviii. 21, 22.
5. Fifth visit, Acts xxi. 17.

G. *Events at Jerusalem.*

1. *Advice of the Church of Jerusalem.*—After St. Paul had spoken, he was advised by St. James and the elders to adopt a plan by which it was hoped that he might conciliate the Jewish Christians and soften the prejudices which they entertained against him. St. Paul was informed that he was supposed to have taught the Jews among the Gentiles to forsake the observance of the Ceremonial Law; and he was therefore advised to purify himself with four men who were on the point of completing the Nazarite vow, and to bear the expense of the usual sacrifices for them, thus publicly and solemnly testifying his willingness to observe in his own person the ordinances of the Jewish Law. St. Paul was reminded that the freedom of the Gentile Christians had already been secured by the Decree of the Council of Jerusalem. 20-25.

2. *St. Paul in the Temple.*—St. Paul adopted the plan thus proposed to him; but when the seven required days had been nearly completed, some of the Asiatic Jews who saw him in the Temple excited a furious tumult, by declaring that he preached everywhere against the observance of the law, and that he had brought Greeks into the Temple. This latter slander arose from the fact, that Trophimus, an Ephesian, had been seen with the Apostle. 26-29.

3. *St. Paul seized and in danger of his life.*—The enraged

multitude seized St. Paul, drew him out of the Temple, and were about to kill him. 30.

4. *Rescued by Claudius Lysias*.—The Chief Captain, hearing of the tumult, went down with a band of soldiers, and rescued St. Paul, commanding him to be bound with two chains.

Being unable, in the confusion, to ascertain the charge brought against him, he directed the Apostle to be carried into the Castle,² and, while on the stairs, St. Paul obtained his permission to speak to the people, having previously declared his name and birth-place, and removed the Chief Captain's erroneous impression that he was an Egyptian, and the ringleader of a recent sedition. 31-40.

5. *St. Paul's Defence*.—xxii. 1-21.

6. *His Imprisonment in the Castle*.—The Apostle was interrupted in his defence when he spoke of his mission to the Gentiles, and in consequence of the tumult the Chief Captain commanded that he should be brought into the Castle, and examined by scourging. On being bound, the Apostle told the Centurion that he was a Roman citizen.³ The Centurion informed the Captain, who, on questioning St. Paul, ascertained that he was a Roman citizen by right of birth, and at once gave up the threatened punishment, being afraid because he had bound St. Paul for the purpose. 22-29.

² The Tower of Antonia was a Castle situated at the N.W. angle of the Temple Area.

Compare Acts xvi. 37-40.

7. *St. Paul before the Sanhedrim.*—In order to ascertain the real character of the charge against St. Paul, the Chief Captain brought him on the following day before the Jewish Council. 30.

8. The Apostle's defence, and the breaking up of the assembly.

(a.) St. Paul having said that he had lived in all good conscience toward God up to that time, the high priest, Ananias, commanded the bystanders to strike him on the mouth;—an act of violence which St. Paul resented, and declared that God would smite Ananias; not knowing that he was the high priest. xxiii. 1-5.

(b.) Perceiving that the Council was composed partly of Pharisees, and partly of Sadducees, St. Paul declared that he was a Pharisee, and that he was called in question for the doctrine of the Resurrection.

This declaration at once excited the deep mutual hatred of the two sects, and the Pharisees asserted St. Paul's innocence. 6-9.

A great tumult having arisen, and St. Paul being in danger of his life, the Chief Captain again secured him, and lodged him in the Castle. 10.

9. *The Vision.*—The Saviour encouraged St. Paul by a Vision, bidding him to be of good cheer, and declaring that he should bear witness to His name at Rome. 11.

10. *The Conspiracy of the Jews.*—On the following day, more than forty Jews made a conspiracy, binding themselves not to eat or drink till they had slain St. Paul.

They accordingly requested the chief priests to demand the Apostle's presence before the Sanhedrim, promising to kill him before he reached the place of hearing. 12-15.

11. *The Plot discovered and frustrated.*—St. Paul's nephew having obtained intelligence of the plot, informed the Apostle, who sent him in charge of one of the centurions to the Chief Captain. When the latter had heard the details of the conspiracy, and had charged his informer to observe strict secrecy, he ordered two centurions to have a strong body of soldiers in readiness at the third hour of the night, in order to escort St. Paul in safety to the Roman governor at Cæsarea. 16-24.

12. *Letter of Claudius Lysias.*—The Chief Captain falsely informs Felix that he rescued St. Paul from the hands of the Jews, because he had understood that he was a Roman. He then mentions the conspiracy, and states that he had sent him to Cæsarea for greater security, and had commanded his accusers to appear before Felix. 25-30.

13. *St. Paul at Cæsarea.*—On his arrival, St. Paul was presented to Felix, who commanded him to be kept in Herod's judgment-hall till his accusers came from Jerusalem. 31-35.

H. *Events at Cæsarea.*

1. *St. Paul's first Appearance before Felix.*

- (a.) Five days after, Ananias the high priest, with the elders, and an orator named Tertullus, appeared as the accusers of the Apostle, who was placed on his trial before the governor. xxiv. 1.
- (b.) Tertullus conducted the prosecution for the Jews, declaring that St. Paul was a mover of sedition among the Jews throughout the world, a ringleader of the sect of the Nazarenes, and a profaner of the Temple. He concluded by complaining of the Chief Captain, stating that he had violently taken St. Paul out of their hands when they were proceeding to judge him according to their law. To all this the Jews assented. 2-9.
- (c.) *St. Paul's Defence.* 10-21.
- (d.) Felix deferred the decision of the case till he could hear the full details from Claudias Lysias, and commanded that St. Paul should have all possible liberty, and be allowed to receive any of his friends. 22, 23.

- 2. Some time after, when his wife Drusilla⁴ was present, Felix sent for St. Paul, and heard him preach the Gospel. But he trembled when the Apostle spoke of righteousness, temperance, and judgment to come, and told him that he would send for him again at some future convenient season.

⁴ Sister of Herod Agrippa II. See note, p. 29.

The governor sent for St. Paul more frequently, because he hoped that the Apostle would have offered to purchase his liberty by a bribe. 24-26.

3. *Festus succeeds Felix.*—Two years after, Festus succeeded Felix, who, in order to please the Jews, left St. Paul in captivity. 27.
4. Festus having gone up to Jerusalem, the Jews requested him to bring St. Paul thither for trial, intending to kill him. xxv. 1-3.
Festus refused, and commanded his accusers to appear against St. Paul at Cæsarea. 4, 5.
5. After a stay of ten days at Jerusalem, Festus returned to Cæsarea, and on the following day St. Paul was placed on his trial before him. 6.
6. The Jews brought many false accusations against the Apostle, which he denied. 7, 8.
7. Festus being anxious to please the Jews, asked St. Paul whether he would be tried before him at Jerusalem. 9.
8. *The Appeal to Cæsar.*—The Apostle refused, declaring that he ought to be judged at Cæsarea, and that no one could justly deliver him to the Jews. He then appealed to Cæsar; and Festus promised to send him to Rome. 10-12.
9. *Visit of Agrippa and Bernice.* — Agrippa having come down to Cæsarea, Festus related to him the particulars of St. Paul's case, mentioning at the same time that he had appealed to Cæsar. Agrippa

expressed a wish to hear St. Paul, to which Festus assented. 13-22.

10. *St. Paul before Agrippa.*—The next day, Agrippa and Bernice accompanied Festus with great pomp into the judgment-hall, and the Apostle was again brought forth.
 - (a.) Festus then declared briefly, that the Jews at Jerusalem had clamoured for St. Paul's death ; but that no charge had been sustained which would deserve such a punishment. He added, that as St. Paul was on the point of sailing to Rome to prosecute his appeal, he had now brought him forth, that after this examination before Agrippa, the nature of the charge might be more clearly expressed to the Roman Emperor. 23-25.
 - (b.) St. Paul's Defence before Agrippa. xxvi. 2-26.
 - (c.) Agrippa told Festus, after confessing St. Paul's innocence, that he might have been released if he had not appealed unto Cæsar. 30-32.
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J. The Voyage to Rome.

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| I. Cæsarea. | I. St. Paul being placed under the charge of Julius, a centurion, sailed from Cæsarea in a ship of Adramyttium, which first touched at Sidon. xxvii. 1-3. |
| II. Sidon. | II. At this place the Apostle was allowed by Julius to visit his friends. 3. |
| III. The sea of Cilicia & Pamphylia. | III. Passing the northern coast of Cyprus, they sailed over the sea of Cilicia and Pamphylia, and landed at Myra. 5. |
| IV. Myra, in Lycia. | IV. The prisoners were then transferred to an Alexandrian ship, sailing into Italy. 6. |
| V. Cnidus.
VI. Crete.
VII. Salmone
VIII. The Fair Havens.
IX. Lasea. | V.-IX. Having reached Cnidus with difficulty, after many days, in consequence of adverse winds, they passed Cape Salmone and arrived at the Fair Havens, near Lasea. 7, 8. |
| X. Clauda.
1. St. Paul's warning not to leave Fair Havens. | X. 1. Sailing having now become dangerous, in consequence of the advanced season, St. Paul warned the owners of the ship that they would proceed on their voyage at the peril both of the ship and of the lives of the crew. But the harbour not being suitable for the winter season, it was determined, if possible, to gain the harbour of Phœnice. 8-12. |

2. The storm.

2. A great storm arose soon after they left Crete, and running under the island of Clauda, they undergirded the ship, and afterwards allowed her to drive before the wind. 13-17.

3. All hope of preservation abandoned.

3. During the next two days, they lightened the ship and having been at the mercy of the tempest for several days, they abandoned all hope of being saved. 18-20.

4. St. Paul's address, declaring the appearance of the Angel.

4. After long abstinence the Apostle addressed them. He reminded them of his former advice, telling them at the same time to be of good cheer, as an Angel had revealed to him in a vision that God had given him all that sailed with him; but that the ship would be lost, and that they themselves would be cast on a certain island. 21-26.

5. The approach towards land.

5. When the fourth night had come, some of the crew ascertained by sounding that the depth of water was diminishing; and supposing that they were near land, they cast four anchors out of the stern, lest they should strike on rocks, and waited for the morning. 27-29.

6. St. Paul's

6. Having prevented the attempt of a portion

second address.

of the crew to save themselves in one of the boats, St. Paul addressed all who were in the ship, exhorting them to take some food, and assuring them that they would all be preserved. He then gave thanks to God, and they all took some meat, the whole number in the ship being 276 persons. 30-38.

7. The ship-wreck.

7. The ship was wrecked in endeavouring to run her on shore ; but all on board were saved, and landed on the island of Melita. 39-44.

XI. Melita.

XI. *Melita.*

1. Their reception.

1. The inhabitants showed great kindness, receiving them all, and lighting a fire for them.

2. The viper on St. Paul's hand.

2. A viper having come out of the fire, and fastened on St. Paul's hand, he shook it off into the fire without being injured. The people of the island at first supposed that he was a murderer, whom Divine vengeance had thus pursued ; but when they saw that he was unharmed, they said that he was a god. xxviii. 1-6.

3. Healing of the father of Publius, and other miracles.

3. The father of Publius, the governor of the island, was cured of a fever by St. Paul, and many others who came, on hearing of this miracle, were healed of various

	diseases. St. Paul and his companions were much honoured in consequence, and many presents were made to them on their departure. 7-10.
4. Their departure.	4. After staying three months, they sailed from Melita in a ship of Alexandria.
XII. Syracuse.	XII. They touched at Syracuse, and remained there three days.
XIII. Rhegium.	XIII. Passing Rhégium, they came to Puteoli.
XIV. Puteoli	XIV. Here they found Disciples, with whom they stayed a week. 11-15.
XV. Appii Forum.	XV.XVI. Some of the Christians in Rome, having heard of St. Paul's arrival, met him at Appii Forum and the Three Taverns. When the Apostle saw them, he thanked God, and took courage. 15.
XVI. Three Taverns.	
XVII. Rome.	XVII. When they reached Rome, St. Paul was allowed to dwell by himself with the soldier who had charge of him. 16.

K.—*Events at Rome.*

1. After three days, St. Paul called the Jews together, explained the ground of his appeal, assured them that he had not come to accuse his own nation, and told them that he was in captivity for the hope of Israel. 17-20.

2. The Jews answered that they had heard nothing of him from their brethren in Judæa ; but that they were anxious to hear him, knowing that all agreed in speaking evil of the Christian name. 21, 22.
 3. St. Paul accordingly preached to them on an appointed day. Some believed ; others were hardened. The Apostle quoted, in conclusion, the prophecy of Isaiah (vi. 9.) respecting the impenitence of the Jews, and declared that the Salvation of God was sent to the Gentiles. 23-29.
 4. St. Paul dwelt two years in his own hired house, and preached the Gospel without opposition to all who came to him. 30, 31.
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III. DISCOURSES IN THE ACTS OF THE APOSTLES.

Speaker.	Occasion.	Time.	Place.	Audience.	Reference.
1. St. Peter ...	Election of St. Matthias	Between the Ascension & the descent of the Holy Ghost	Jerusalem	Disciples	i. 16.
2. St. Peter ...	Descent of the Holy Ghost	Day of Pentecost	Jerusalem	A large number of Jews	ii. 14.
3. St. Peter ...	Healing of impotent man	Year uncertain, 9th hour of the day	Jerusalem, at the Temple	Multitude of Jews	iii. 12.
4. St. Peter ...	After imprisonment of himself and St. John	The day after	Jerusalem	The Sanhedrim	iv. 8.
5. St. Peter ...	After second imprisonment	Uncertain	Jerusalem	Sanhedrim	v. 29.
6. St. Stephen	Seized and accused of blasphemy	A.D. 37	Jerusalem	The Sanhedrim	vii. 2.
7. St. Peter ...	Conversion of Cornelius	A.D. 38	Cæsarea, house of Cornelius	Gentiles, & St. Peter's Jewish companions	x. 34.
8. St. Peter ...	After conversion of Cornelius, in his own defence	The same	Jerusalem	Jews	xi. 5.
9. St. Paul ...	At request of the Ruler of the Synagogue	First journey	Antioch in Pisidia	Congregation of the synagogue	xiii. 16.
10. St. Paul ...	To prevent sacrifice being offered to St. Barnabas and himself	First journey	Lystra	Heathen	xiv. 15.
11. St. Peter ...	Question of the obligation of the Ceremonial Law	Council of Jerusalem, A.D. 50	Jerusalem	Jewish Christians	xv. 7.
12. St. James.	The same	The same	The same	The same	xv. 13.
13. St. Paul ...	Request of the Athenians	Second journey	Athens	Heathen	xvii. 22.
14. St. Paul ...	Taking leave of the Elders of Ephesus, in a Pastoral charge	Third journey	Miletus	Elders of Ephesus	xx. 18.
15. St. Paul ...	Defence when seized	After 3rd journey	Jerusalem, the Temple	Jews	xxii. 1.
16. St. Paul ...	Defence before Felix	When a prisoner	Cæsarea	Jews and Felix	xxiv. 10.
17. St. Paul ...	Defence before Festus	The same, after appeal to Rome	Cæsarea	Jews, Festus, & Agrippa II.	xxv. 2.
18. St. Paul ...	Arrival at Rome	A.D. 61	Rome	Jews	xxviii. 17.

IV. ANALYSIS OF THE DISCOURSES IN THE ACTS OF THE APOSTLES.

I.—DISCOURSE OF ST. PETER AT THE ELECTION OF ST. MATTHIAS.

Acts i. 15-22.

1. St. Peter recites the circumstances connected with Judas : (a.) his apostleship ; (b.) his treachery ; (c.) his death. i. 16-19.
2. He shows the fulfilment of the Prophecies of the Psalms, predicting his death, and the election of another to his office (Psalm lxix. 25 ; cix. 8 ;) ⁶ i. 20.
3. The Apostle states the necessity of electing another in his room. 22.
4. Mentions the necessary qualifications of his successor : that he should have been a disciple of our Blessed Lord throughout His ministry. 21.
5. St. Peter finally declares the work of the future Apostle :—to be a witness of the Resurrection. 22.

⁶ Compare Psalm xli. 9 ; lv. 20 ; Zech. xi. 12, 13 ; 2 Sam. xv. 31 ; xvii. 23. St. John vi. 70, 71 ; xii. 6 ; xiii. 26—30.

I.—DISCOURSE OF ST. PETER ON THE DAY OF
PENTECOST.

Acts ii. 14-39.

1. St. Peter meets the objection raised by some of the spectators, that the Apostles were drunken; thus declaring what was *not* the cause of the wonderful effects witnessed. 14, 15.
2. The Apostle declares what this gift *is*; viz., the outpouring of the Holy Spirit predicted by Joel (ii. 28-32), whose Prophecy he quotes. 16-21.
- . St. Peter sets forth the *Giver* of this miraculous gift, and the *Source* whence it proceeded, viz., the Risen, Ascended, and Glorified Saviour (see verse 33).

In order to show that the gift proves the completion of the work of Redemption, being the first-fruits of Christ's Intercession, and won by His Cross and Resurrection, St. Peter recalls the Incarnation and sufferings of our Blessed Lord, on which His Exaltation depended. The Apostle mentions—

- (a.) Our Saviour's *Life* and Miracles. 22.
- (b.) His *Death* on the Cross. 23.
- (c.) His *Resurrection*. Under this head St. Peter
 - (1.) Quotes the prophecy of the 16th Psalm (8-11), showing that David could not have spoken of himself, since he had seen corruption. 25-31.

- (d.) *The Ascension.* Our Blessed Lord having ascended had shed forth this gift of the Holy Ghost, the promise of God the Father. This Ascension had been predicted by David in Psalm cx. (33-35).
 - (e.) The proof thus afforded that Jesus of Nazareth is Lord and Christ. 36.
4. The practical exhortation :—
- (a.) Their duty ; repentance.
 - (b.) The privileges assured to the faithful on their admission by Baptism into the Christian Covenant :—
 - 1. Remission of sins.
 - 2. The gift of the Holy Ghost. 38-40.

III.—ST. PETER'S DISCOURSE AFTER THE HEALING OF THE IMPOTENT MAN.

Acts iii. 12-26.

- 1. St. Peter disclaims for the Apostles any power of their own in working this miracle. 12.
- 2. He shows the source whence the power was derived — faith in Him whom the Jews had crucified, and who, after His Resurrection from the dead, had been glorified by God the Father. 13-16.
- 3. He allows that they rejected the Messiah in ignorance. 17.
- 4. He declares that the Prophecies respecting our Saviour's Passion had been fulfilled. 18. -

5. He exhorts his hearers to repent and be converted, that they may receive the full blessings of the Gospel. 19-21.
6. He shows that the Prophet foretold by Moses had been manifested. 22, 23.
7. He reminds them that the blessings now offered to them had been the great subject of prophecy from the time of Samuel. 24.
8. He sets forth the blessings of forgiveness promised to them in Christ as the children of the Prophets, and of the covenant made with Abraham. 25, 26.

IV.—ST. PETER'S DISCOURSE BEFORE THE SANHEDRIM
AFTER THE FIRST IMPRISONMENT.

Acts iv. 8-12.

1. St. Peter declares that the lame man had been healed by the name of the Saviour whom the rulers of the Jews had crucified. 8-10.
2. He shows that the Prophecy of the Psalmist (Ps. cxviii. 22) had been fulfilled, the stone which the builders rejected having been made the Head of the Corner.⁶ 11.
3. He adds, that salvation is to be found in Christ alone. 12.

⁶ Compare Isaiah viii. 14; xxviii. 16; 1 Pet. ii. 4; Zech. iii. 9; iv. 7; Dan. ii. 44, 45; 1 Cor. iii. 10, 11; St. Luke xx. 17, 18.

V.—DISCOURSE OF ST. PETER BEFORE THE SANHEDRIM
AFTER THE SECOND IMPRISONMENT OF THE APOSTLES.

Acts v. 29—32.

1. St. Peter declares that the Apostles must obey God rather than man. 29.
 2. He recites very briefly the great truths of the Gospel which they were bound to make known.
 - (a.) That God the Father had raised from the dead the Lord Jesus whom the rulers had crucified.
 - (b.) That He had been exalted to be a Prince and a Saviour.
 - (c.) That by His Cross, Resurrection, and Exaltation, forgiveness of sins was offered on repentance. 30, 31.
 3. That they themselves were witnesses of these truths.
 4. That God the Holy Ghost was pleased to assure those who obeyed Him of the truth of their preaching. 32.
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VI.—DEFENCE OF ST. STEPHEN.

Acts vii. 1-53.

St. Stephen, having been accused of blasphemy against the law of Moses and the Temple, makes his defence in the form of an historical statement of his faith in God, and his

reverence for every part of the Mosaic Dispensation ; leaving his audience to infer that it was impossible for one who held these convictions to be guilty of saying anything against the Mosaic Law or the Temple. *He concludes his discourse by solemnly warning the Jews of the danger of unbelief.

I. St. Stephen recalls the chief epochs of the Jewish History.

1. *The Call of Abraham*, the Father of the Jewish nation : his departure from Mesopotamia ; his residence in Haran ; his settlement in Canaan ; the promise of the inheritance of Canaan ; the prophecy of the Captivity and Exodus ; the Covenant of Circumcision ; the birth of Isaac, Jacob, and the twelve Patriarchs. 1-8.
2. *The Captivity in Egypt*.—The History of Joseph ; his exaltation ; the famine ; the recognition of his brethren ; the settlement of Jacob in Egypt ; the death of Jacob. 9-16.
3. *The Exodus*.—The bondage of the Israelites ; the birth, preservation, and education of Moses in the Egyptian court ; the flight of Moses into Midian, and its cause ; the Revelation made in Horeb ; the solemn commission given to Moses ; the Exodus. 17-36.
4. *The Wandering in the Wilderness*.—Moses' prediction of the Prophet ; the disobedience of the Israelites ; the worship of the golden calf ; the righteous anger of God ; the continued idolatry

of the Jews ; the fulfilment therein of the prophecy of Amos. (v. 25) 37-43.

5. *The Settlement in Canaan.*—The erection of the Tabernacle ; the expulsion of the Canaanites under Joshua. 44, 45.

6. *The Erection of the Temple.*—David's desire to build the Temple ; its erection by Solomon ; the declaration of God by Isaiah (lxvi. 1), that He dwelleth not in temples made with hands. 46-50.

II. St. Stephen denounces the hardness of heart of the Jews ; accuses them of persecuting the Prophets, and of disobeying a law received from God on Sinai, amidst the hosts of Angels.⁷ 51-53.

VII.—DISCOURSE OF ST. PETER ON THE CONVERSION OF CORNELIUS.

Acts x. 34-43.

1. St. Peter declares that God is no respecter of persons (34), and therefore

(a.) That all who fear Him will be accepted.

(b.) That the Gospel was to be preached to all without distinction between Jew and Gentile. 35.

2. The Apostle briefly relates the life and death of our Blessed Lord, and His power, as proved in the Resurrection, of which the Apostles were witnesses. 36-41.

⁷ Compare Gal. iii. 19 ; Heb. ii. 2.

3. He declares that they were commanded to set forth the Future Judgment. 42.
4. He tells his hearers that remission of sins is promised to all believers, in accordance with the words of the Prophets. 43.

VIII.—DISCOURSE OF ST. PETER IN HIS OWN DEFENCE,
ON HIS RETURN TO JERUSALEM, AFTER THE CON-
VERSION OF CORNELIUS.

Acts xi. 4-17.

St. Peter, having been accused by some of the Jewish Christians of having eaten with uncircumcised persons, justifies his conduct.

1. He begins his defence by relating all the circumstances connected with the Vision. xi. 4-10.
2. He mentions the arrival of the messengers from Cornelius. 11.
3. He declares that he went with them in obedience to the direction of the Holy Spirit, accompanied by six brethren from Jerusalem. 12.
4. He relates their reception by Cornelius; his own discourse; and the descent of the Holy Ghost. 13-15.
5. The Apostle states,—
 - (a.) That the promise of the Baptism of the Holy Ghost, made by our Blessed Lord, now came into his mind. 16.

- (b.) That he accepted the descent of the Holy Spirit upon Cornelius and his household as an undoubted proof that God had admitted the Gentiles to equal privileges with the Jews, without requiring the previous observance of the rites of the Law. 17.
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IX.—ST. PAUL'S DISCOURSE AT ANTIOCH IN PISIDIA,
IN THE SYNAGOGUE.

Acts xiii. 16-41.

1. *The Introduction.*—The Apostle briefly recalls the chief epochs of the Jewish history ;—The call of Abraham ; the captivity in Egypt ; the Exodus ; the wandering in the wilderness ; the settlement in Canaan ; the government by Judges ; the establishment of a kingdom in the person of Saul ; and lastly, the reign of David. xiii. 16-22.
2. *The Son of David.*—Having thus briefly shown the preparation made for the coming of the Messiah, by the separation of a peculiar people, St. Paul declares that Jesus of Nazareth is the Messiah, the Son of David. 23.
3. *Witness of St. John the Baptist.*—The Apostle reminds the Jews of the testimony of St. John the Baptist. 24, 25.
4. *The Appeal to the Audience.*—St. Paul declares that salvation is now offered to them in the name of Christ. 26.

The Apostle adds—

- (a.) That, in wilful ignorance of His mission and of the Prophecies, the Jewish rulers had crucified the Saviour. 27, 28.
- (b.) That He was buried. 29.
- (c.) That He rose from the dead. 30.
- (d.) That He was seen during many days by His Disciples, after His Resurrection. 31.
- (e.) That the promises of the Gospel, made to the ancestors of the Jews, are now fulfilled, the following prophecies being accomplished in the Resurrection of Christ :—

(A.) "Thou art My Son, this day have I begotten Thee ;" (that is, in the Resurrection from the dead. Ps. ii. 7.) *Compare Hebrews i. 5.*

(B.) "I will give you the sure mercies of David." Isaiah lv. 3.

(C.) "Thou shalt not suffer Thine Holy One to see corruption." Ps. xvi. 10.

(The Apostle proves that the latter prophecy could not refer to David, who had seen corruption.) 32-37. *Compare Acts ii. 29.*

5. Declaration of the Blessings of the Gospel.

- (a.) The forgiveness of sins through the Atonement of the Saviour.
- (b.) Justification in the sight of God, which the Law of Moses could not offer. 38, 39.

6. *Practical Exhortation*.—The Apostle warns them not to reject the Gospel, lest the words of the prophet Habakkuk (i. 5.) should be fulfilled in them. 40, 41.
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X.—DISCOURSE OF ST. PAUL AT LYSTRA.

Acts xiv. 15-18.

In order to dissuade the men of Lystra from offering sacrifice to St. Barnabas and himself, St. Paul declares earnestly,—

1. That they are men, like the inhabitants of Lystra themselves.
 2. That their object is to direct them to the Living God, the Creator of Heaven and earth, who was known, even to the heathen, by His mercies in the natural world :—
 - (a.) Of rain.
 - (b.) Of the regular succession of the seasons.
 - (c.) Of daily provision for the bodily wants of all His creatures. xiv. 15-18. *See Romans i. 20, 21 ; ii. 14, 15.*
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XI.—DISCOURSE OF ST. PETER AT THE COUNCIL OF JERUSALEM.

Acts xv. 7-11.

St. Peter reminds the Council—

1. That God had chosen him to be the instrument of

communicating the Gospel to the Gentiles in the first instance. 7.

2. That God had fully and visibly testified His acceptance of the Gentiles, by giving them the Holy Ghost. 8.
3. That He had removed all distinction between Jew and Gentile, by enabling the latter to believe and be saved. 9.
4. St. Peter then warns the Council not to impose on the Gentiles, in opposition to God's revealed will, that yoke of the Ceremonial Law which they and their fathers had alike found so excessively burdensome. 10.
5. He declares that the Gentiles, equally with the Jews, would be saved through the grace of the Lord Jesus Christ. 11.

XII.—DISCOURSE OF ST. JAMES, THE BISHOP OF JERUSALEM, AT THE COUNCIL.

Acts xv. 13-21.

St. James declares,—

1. That the Prophecies had been fulfilled in that conversion of the Gentiles of which St. Peter had spoken, quoting particularly the prediction of Amos (ix. 11, 12.). 13-17.
2. That God had thus carried out His designs, known to Him from the beginning of the world. 18.
3. The Apostle proposes that the Gentiles should be released from all obligation to observe the Cere-

monial Law, and should only be required to abstain from idolatry, from fornication, from things strangled, and from blood. 19, 20.

4. St. James reminds the Council that there was no reason to apprehend any want of reverence for the Law of Moses on the part of the Jews, as it was read in the synagogues every Sabbath day. 21.
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XIII.—DISCOURSE OF ST. PAUL AT ATHENS.

Acts xvii. 22-31.

1. St. Paul bases his discourse on the inscription which he had observed on the altar :—"To the unknown God."
2. Remarking upon these words, the Apostle declares that he reveals to them fully the God of their unenlightened worship. 22, 23.
3. St. Paul shows the Athenians how the God who had been partially known by the heathen, is now fully revealed in the Gospel, and declares,
 - (a.) That He is Lord of Heaven and Earth, and therefore dwelleth not in earthly tabernacles. 24.
 - (b.) That He is Creator and Preserver of all, giving life and health, and all things, and dividing the earth among the several generations of men ; consequently that it is not to be supposed that He can be represented by any graven image.

- (c.) That one of their poets had declared Him to be the Father of all men. 25-29.
- 4. St. Paul tells the Athenians that the time of ignorance having passed away, God had revealed,
 - (a.) The necessity of repentance.
 - (b.) The certainty of the Resurrection of the Body.
 - (c.) The coming of the Son of Man to Judgment. 30, 31.

XIV.—ST. PAUL'S PASTORAL CHARGE TO THE ELDERS
OF EPHESUS AT MILETUS.

Acts xx. 18-35.

- 1. St. Paul appeals to their knowledge of his Apostleship among them ; his humility ; his sorrows ; the trials and dangers to which he was exposed on account of the enmity of the Jews ; his faithful preaching of the Gospel message of repentance and faith in Christ, in private and in public, to Jews and Gentiles alike. 18-21.
- 2. He declares that he is going to Jerusalem, predictions reaching him on every side of persecutions and sufferings on his arrival ; but that he is unmoved by all, not valuing even his life, if only he may fulfil the ministry committed to him by his Saviour, and finish his course with joy. 22-24.
- 3. He calls them to bear witness, as he shall see them no more, that, if they perish, their blood cannot be required at his hand,* as he had made known to

* Ezekiel xxxiii. 1—9.

them the whole revelation of God in his Gospel. 25-27.

4. *The Duties of the Ministry set forth.*—St. Paul charges them—

- (a.) To feed the Church of God, which He had purchased with His own blood, and of which they were overseers. 28.
- (b.) To beware of teachers who would vex the Church with false doctrines. 29.
- (c.) To beware also of any false teachers who should arise out of their own body. 30.
- (d.) To watch, and remember the earnestness of his own ministry among them during three years. 31.

5. *The Apostle's Farewell.*

- (a.) He commends them to God, and to the Word of His grace. 32.
- (b.) He declares that he had coveted no man's possessions. 33.
- (c.) That he had supported himself and his companions by his own labour. 34.*
- (d.) That he had especially shown them, by his own example, how they ought to support the weak, and to remember our Blessed Lord's words, "It is more blessed to give than to receive." 34.

* See Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9 2 Thess. iii. 8.

XV.—ST. PAUL'S ADDRESS TO THE JEWS, AFTER HE
HAD BEEN SEIZED IN THE TEMPLE.

Acts xxii. 1-21.

1. St. Paul declares that he is a Jew, born at Tarsus, brought up at Jerusalem under Gamaliel, in the strictest observance of the law. 1-3.
2. He reminds them of his life before his conversion, and of his determined persecution of the Christians, appealing for the truth of his statement to the high priest and Sanhedrim who had sent him to Damascus, with authority to seize all who bore the Christian name. 4, 5.
3. The Apostle relates his conversion; the great light from heaven, near Damascus; the voice of the Saviour; the blindness; the entry into Damascus; the visit of Ananias; the declaration that he had been called to be the Apostle of the Gentiles; his Baptism. 6-16.
4. St. Paul declares that he saw a vision at Jerusalem,¹ telling him to leave the city, as the Jews would not receive his testimony. 17, 18.
5. *His Answer.*—The Apostle answered, that the Jews well knew how he had persecuted the Christians, and that he had taken an active part in procuring the Martyrdom of St. Stephen. 19, 20.
6. *The Command of God.*—God commanded him to depart, and go to the Gentiles. 21.

¹ On St. Paul's first visit after his conversion. Acts ix. 28.

XVI.—ST. PAUL'S DEFENCE BEFORE FELIX.

Acts xxiv. 10-21.

1. The Apostle expresses his satisfaction at making his defence before one who had for some years been Governor of Judea. 10.
2. He states the real circumstances of the case, in disposing of the false version of them given by Tertullus :
 - (a.) That he had gone up to Jerusalem to worship only twelve days before.
 - (b.) That no single seditious act could be laid to his charge.
 - (c.) That none of the accusations could be proved. 11-13.
3. *The Apostle's statement of his faith and practice.*—
 - (a.) That he worshipped God according to a Creed which the Jews called heresy.
 - (b.) That he believed in the Resurrection of the dead.
 - (c.) That he earnestly strove to have a conscience void of offence towards God and man. 14-16.
4. The Apostle again recurs to the circumstances connected with his apprehension in the Temple.
 - (a.) That he came to bring alms² to his brethren at Jerusalem.
 - (b.) That the Jews found him duly purified in the Temple, and that they had not appeared to bear evidence against him.

² See Rom. xv. 26 ; 1 Cor. xvi. 1-3 ; 2 Cor. viii. ix.

- (c.) That none of his accusers who were then present could have any complaint against him, except that he had offended some of them by preaching the doctrine of the Resurrection. 17-21.
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XVII.—ST. PAUL'S DEFENCE BEFORE FESTUS AND AGRIPPA II.

Acts xxvi. 1-29.

1. St. Paul expresses his satisfaction at defending himself before one who was so well acquainted as Agrippa with all the Jewish customs and questions ; and entreats a patient hearing. xxvi. 1-3.
2. He declares that all the Jews well knew that he formerly lived according to the exact requirements of the sect of the Pharisees. 4, 5.*
3. He affirms that he is now in bonds for the sake of that Redemption in Christ promised to the Patriarchs, for which every Jew so anxiously looked ; and he asks Agrippa why the doctrine of the Resurrection should seem to be incredible. 6-8.
4. The Apostle declares that he was once himself a persecutor, imprisoning the saints, consenting to their death, and, in his furious hatred against them, seeking them out even in distant cities. 9-11.
5. St. Paul relates his journey to Damascus, with authority from the Sanhedrim ; and his sudden conversion ; the miraculous light ; the voice when

* See Gal. i. 14 ; Phil. iii. 5, 6.

he had fallen to the ground ; the revelation made by the Saviour of Himself ; the mission to the Gentiles ; his obedience to the heavenly vision ; his preaching at Damascus, at Jerusalem, in Judæa, and among the Gentiles. 12-20.

6. The Apostle declares that the Jews had conspired to kill him because he thus preached the Gospel, setting forth the fulfilment of the words of Moses and the Prophets, who had all predicted the salvation of mankind through the Cross and Resurrection of the Saviour. 21-23.

7. St. Paul affirms, in answer to the exclamation of Festus, that he is not mad ; and appeals to Agrippa for the confirmation of his statements, asking him whether he believed in the Prophets. 24-27.

8. Agrippa answers that he is almost persuaded to be a Christian. St. Paul then utters his fervent prayer that all who heard him were even as himself, excepting his bonds. 28, 29.

XVIII.—ST. PAUL'S DISCOURSE TO THE JEWS AT ROME.

Acts xxviii. 17—20.

- I. St. Paul having called together the chief of the Jews living in Rome, explains how it was that he was compelled to appeal to Cæsar.

II. He states—

1. That he had been delivered as a prisoner at Jeru-

salem by the Jews into the hands of the Romans though he had not committed any offence against the Jews, nor violated in any way the laws and customs of their fathers. 17.

2. That the Roman authorities would have released him, finding that he was innocent; but that the persevering enmity of the Jews compelled him to appeal to Cæsar. 18, 19.
3. That he brought no charge against his own nation. 19.
4. That it was on account of his testimony concerning the hope of Israel that he was then in captivity. 20.

V. PROPHECIES⁴ QUOTED IN THE ACTS OF THE APOSTLES.

Subject of the Prophecies.	References in the Acts of the Apostles.	Psalms.	Major Prophets.	Minor Prophets.	Pentateuch.
1. Of the Fall of Judas	i. 20.	lxix. 25.	...	...	...
2. That another should succeed to his Office	i. 20.	cix. 8.	...	...	...
3. Of the Descent of the Holy Ghost	ii. 17.	...	...	Joel ii. 28.	...
4. Of the Resurrection of Christ	ii. 25.	xvi. 8.	...	...	...
5. Of the Ascension of Christ	ii. 34.	cx. 1.	...	...	...
6. Of Christ as the Prophet	iii. 22.	...	...	...	Deut. xviii. 15.
7. Of Christ as the promised Seed of Abraham	iii. 25.	...	...	...	Gen. xii. 3.
8. Of Christ as the Corner Stone	iv. 11.	cxviii. 22.	...	...	...
9. Of the gathering together of the Jews and Gentiles against Christ	iv. 25.	ii. 1.	...	...	...
10. Of Christ as the Prophet	vii. 37.	...	...	...	Deut. xviii. 15.
11. Of the idolatry of the Jews	vii. 42.	...	...	Amos v. 25.	...
12. That God's Presence would not be confined to any earthly Temple	vii. 49.	...	Isa. lxvi. 1.	...	...
13. Of the Sufferings of Christ	viii. 32.	...	Isa. liii. 7.	...	...
14. Of the Resurrection of Christ	xiii. 33.	ii. 7.	...	...	...
15. Of the fulfilment, in Christ's Resurrection, of the mercies promised to David	xiii. 34.	...	Isa. lv. 3.	...	...
16. Of the Resurrection of Christ	xiii. 35.	xvi. 10.	...	...	...
17. Warning against hardness of heart	xiii. 41.	...	...	Hab. i. 5.	...
18. Of the Conversion of the Gentiles	xiii. 47.	...	Isa. xlix. 6.	...	...
19. Of the Call of the Gentiles	xv. 16.	...	...	Amos ix. 11	...
20. Of the Unbelief of the Jews	xxviii. 25.	...	Isa. vi. 9.	...	...

⁴ See Acts x. 43; xiii. 27; xxvi. 22.

VI. NOTICES RESPECTING THE CHURCH.

1. The *Foundation* of the Church on the day of Pentecost. ii. 41.
2. The *Extension* of the Church, between the day of Pentecost and St. Paul's first journey.
 - (a.) *Three thousand* converts were made on the day of Pentecost. ii. 41.
 - (b.) *Five thousand* believed after the healing of the impotent man. iv. 4.
 - (c.) After the death of Ananias and Sapphira, "believers were the more added to the Lord, *multitudes* both of men and women." v. 14.
 - (d.) Deacons were needed, because "the *number* of Disciples was *multiplied*." vi. 1.
 - (e.) "The number of the Disciples *multiplied* in Jerusalem *greatly*." vi. 7.
 - (f.) "A great company of the Priests were obedient to the faith." vi. 7.
 - (g.) The extension of the Church, in consequence of the persecution which followed the Martyrdom of St. Stephen. viii. 1.
 - (h.) Founding of the Church in *Samaria*. viii. 5.
 - (i.) "Then had the Churches rest *throughout all Judea, Galilee, and Samaria*, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were *multiplied*." ix. 31.

- (k.) "All that dwell at *Lydda* and *Saron* saw him (Eneas), and turned unto the Lord." ix. 35.
- (l.) "And it was known throughout all *Joppa*, and many believed in the Lord." ix. 42.
- (m.) Preaching of the Gospel among the Jews in *Cyprus*, *Phœnice*, and *Antioch*, by some of the Disciples who left Jerusalem after the death of St. Stephen. xi. 20.
- (n.) The probable founding of Churches in *Cilicia*, during St. Paul's residence at *Tarsus*. Compare *Acts* ix. 30 ; xi. 25, with *Acts* xv. 41.
- (o.) The founding of the Church of *Antioch*. xi. 26.
- (p.) The Word of God grew and multiplied." xii. 24.

3. *The use of the means of grace.*

- A. The administration of Holy Baptism, as mentioned in the following instances :—
 - (a.) On the day of Pentecost three thousand were baptized. ii. 41.
 - (b.) The Samaritan converts were baptized by St. Philip. viii. 12.
 - (c.) The Ethiopian was baptized by St. Philip. viii. 38.
 - (d.) St. Paul was baptized after his conversion. ix. 18.
 - (e.) Cornelius and his household were baptized. x. 48.

- (f.) Lydia and her household were baptized. xvi. 15.
- (g.) The Philippian jailor and his household were baptized. xvi. 33.
- (h.) Many of the Corinthians believed, and were baptized. xviii. 8.
- (i.) Some disciples of St. John the Baptist were baptized at Ephesus. xix. 5.

B. Common Prayer.

- (a.) They continued steadfastly in prayers. Acts ii. 42.
- (b.) After the liberation of St. Peter and St. John, the whole Company of Disciples lifted up their voice to God, with one accord, in prayer. iv. 24.
- (c.) United prayer was offered for St. Peter. xii. 5.
- (d.) St. Paul and his company always joined, in the first instance, the worship of the synagogue,⁵ as, for instance, at Antioch in Pisidia. xiii. 14.
- (e.) The Apostles joined in common prayer at Philippi. xvi. 16.
- (f.) The house of Justus, at Corinth, became the place of assembly for the Christians. xviii. 7.
- (g.) The Disciples assembled at Troas, on the first day of the week,⁶ for united worship. xx. 7.
- (h.) St. Paul prayed with the Ephesian elders at Miletus. xx. 36.
- (i.) The Disciples, at Tyre, prayed with St. Paul on the shore. xxi. 5.

⁵ See Acts xiii. 5; xiv. 1; xvii. 1, 10, 17; xviii. 4; xix. 8.

⁶ 1 Cor. xvi. 2; Rev. i. 10.

C. Confirmation.

- (a.) The Samaritan converts were confirmed by St. Peter and St. John. viii. 17.
- (b.) The newly-converted Disciples of St. John the Baptist were confirmed at Ephesus by St. Paul. xix. 6.

D. The Celebration of the Holy Communion.

- (a.) "They continued steadfastly in breaking of bread." ii. 42.
- (b.) "And breaking bread from house to house" (or, at home). ii. 46.
- (c.) The Disciples at Troas came together on the first day of the week, to break bread. xx. 7.

4. The several orders of ministers.

A. *Deacons* :—Seven Deacons were ordained by the Apostles, by the laying on of hands, and with prayer. vi. 6.

B. Elders or Presbyters.

- (a.) St. Paul and St. Barnabas ordained elders in every Church, on their first journey. xiv. 23.
- (b.) A body of elders is mentioned in the Ephesian Church, to whom St. Paul delivered his Pastoral charge. xx. 17.⁷

⁷ With respect to the Ordination of those who, like the Apostles, should have power to ordain others, and confirm, holding the same office as that of Bishops, see 1 Tim. v. 22; Titus i. 5.

VII.—ORDER IN WHICH THE EPISTLES OF ST. PAUL WERE
PROBABLY ⁸ WRITTEN.

Name of Epistle.	Time.	Place.
1. 1st Ep. to the Thessalonians } 2. 2nd Ep. do. }	Second journey ...	Corinth.
3. Ep. to the Galatians	Third journey	Ephesus.
4. 1st Ep. to the Corinthians	Third journey	Ephesus.
5. 2nd Ep. do.	Third journey	Macedonia.
6. Ep. to the Romans.....	Third journey	Corinth.
7. Ep. to the Ephesians	When a prisoner ...	Rome.
8. Ep. to the Philippians		
9. Ep. to the Colossians		
10. Ep. to Philemon		
11. Ep. to the Hebrews.....	In imprisonment, when his Martyrdom was approaching.	Rome.
12. 2nd Ep. to Timothy		

⁸ It is very uncertain at what periods the Epistle to Titus and the First Epistle to Timothy were written. Some suppose that they were written during St. Paul's residence at Ephesus, on his third journey, or during some missionary journeys which he is supposed to have made during the three years' stay at Ephesus. The date of the Epistle to the Galatians cannot be considered *certain*, nor that of the Epistle to the Hebrews.

VIII. REMARKABLE PRACTICAL LESSONS.

-
1. *The Blessings vouchsafed by God to those who use the grace previously given to them.*
 - (a.) *The Ethiopian.* He had been to Jerusalem to worship, and was studying the Holy Scriptures. viii. 27.
 - (b.) *Cornelius.* His prayers and his alms went up for a memorial before God. x. 4.
 - (c.) *Lydia.* She worshipped God, and the Lord opened her heart. xvi. 14.
 - (d.) *Apollos.* Though acquainted only with St. John the Baptist's teaching, he was most earnest in instructing others, and was mighty in the Scriptures. xviii. 25.
 - (e.) *Timothy.* He had known the Holy Scriptures from childhood. 2 Tim. iii. 15.
 2. *The sustaining power of God's grace.*
 - (a.) *St. Peter and St. John.* They were undaunted when brought before the Sanhedrim. iv. 13.
 - (b.) *St. Peter and the Apostles.* They refused to obey the Sanhedrim, and rejoiced that they were counted worthy to suffer for Christ. v. 29-42.
 - (c.) *St. Stephen.* Being full of the Holy Ghost, he looked up steadfastly into Heaven, and calmly prayed until the moment of his death. vii. 55-60.

- (d.) *St. Paul and St. Silas.* Being bound in prison, they sang praises to God at midnight. xvi. 25.
- (e.) *St. Paul at Cæsarea.* He was ready to go up to Jerusalem, prepared even to die for the Name of Christ. xxi. 13.
- (f.) *St. Paul during the Voyage to Rome.* He stood forth to address the ship's company, knowing that God had promised to preserve them all. xxvii. 21.

3. *The Blessings vouchsafed to personal holiness.*

- (a.) *St. Peter.* He was delivered from prison. xii. 7.
- (b.) *Cornelius.* He was chosen to be the first Gentile convert. x. 1.
- (c.) *St. Paul.* The whole ship's company was saved for his sake. xxvii. 24.

4. *Solemn Warnings.*

- (a.) Of the awful power of sin when cherished in the heart :—*The fall of Judas.* ii. 25.
- (b.) Of God's hatred of falsehood :—*The death of Ananias and Sapphira.* v. 1.
- (c.) Of the danger of profession without conversion :—*Simon Magus.* viii. 20.
- (d.) Of the danger of opposing the extension of God's Word, and offending one of Christ's people :—*Elymas.* xiii. 8.

- (e.) Of the danger of delay :—(1.) *The Athenians.* xvii. 33. (2.) *Felix.* xxiv. 25.
- (f.) Of the sin of irreverence in sacred things :—*The sons of Sceva.* xix. 16.
- (g.) Of hardness of heart :—*The Jews*, throughout the history of the Acts. See Acts xxviii. 25—28.
- (h.) Of not ascribing all glory to God :—*Herod Agrippa I.* xii. 23.
-

“ Now therefore ye are no more strangers and foreigners,
 “ but fellow-citizens with the saints, and of the household of
 “ God ; and are built upon the foundation of the Apostles
 “ and Prophets, Jesus Christ himself being the chief Corner
 “ Stone ; in whom all the building fitly framed together
 “ groweth unto an holy temple in the Lord, in whom ye
 “ also are builded together for an habitation of God through
 “ the Spirit.” *Ephesians* ii. 19-22.

“ O Almighty God, who hast knit together Thine elect
 “ in one communion and fellowship in the mystical Body of
 “ Thy Son Christ our Lord ; grant us grace so to follow
 “ Thy blessed saints in all virtuous and godly living, that
 “ we may come to those unspeakable joys, which Thou hast
 “ prepared for them that unfeignedly love Thee, through
 “ Jesus Christ our Lord.” AMEN.

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